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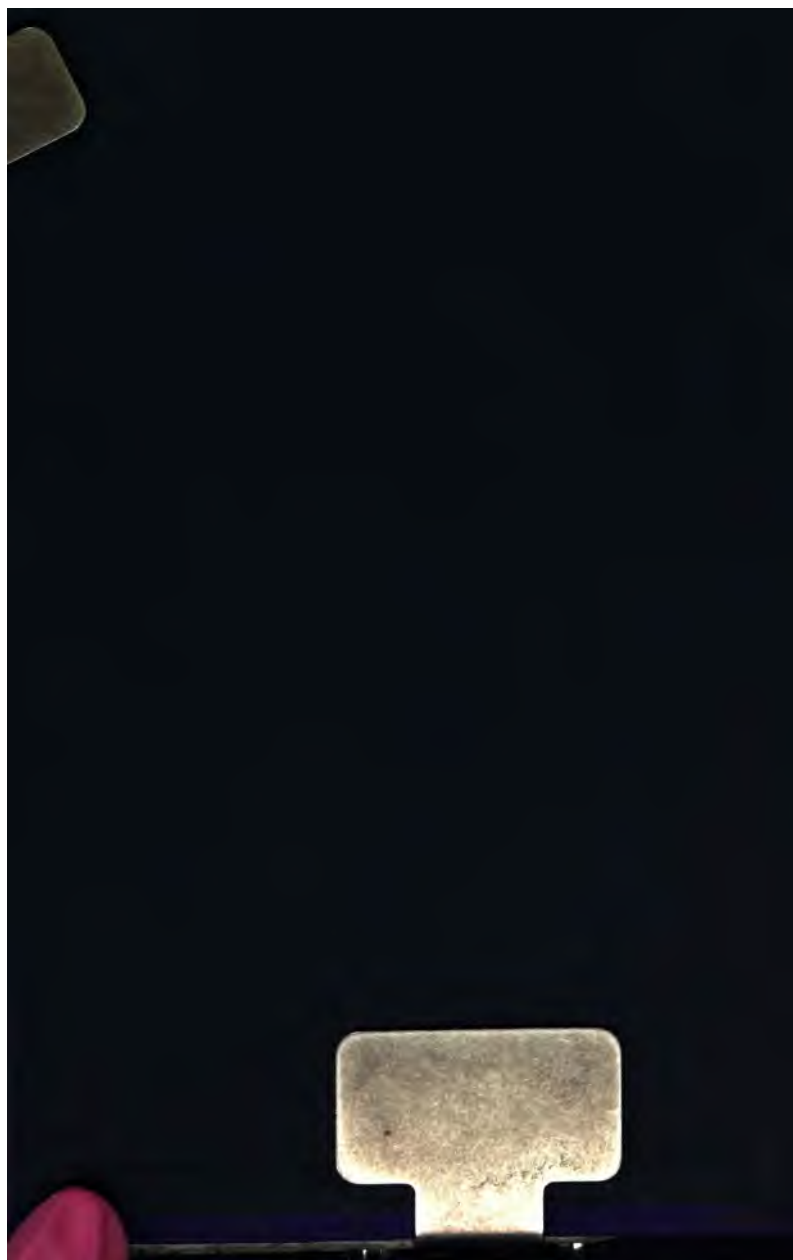
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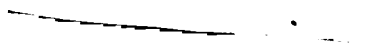
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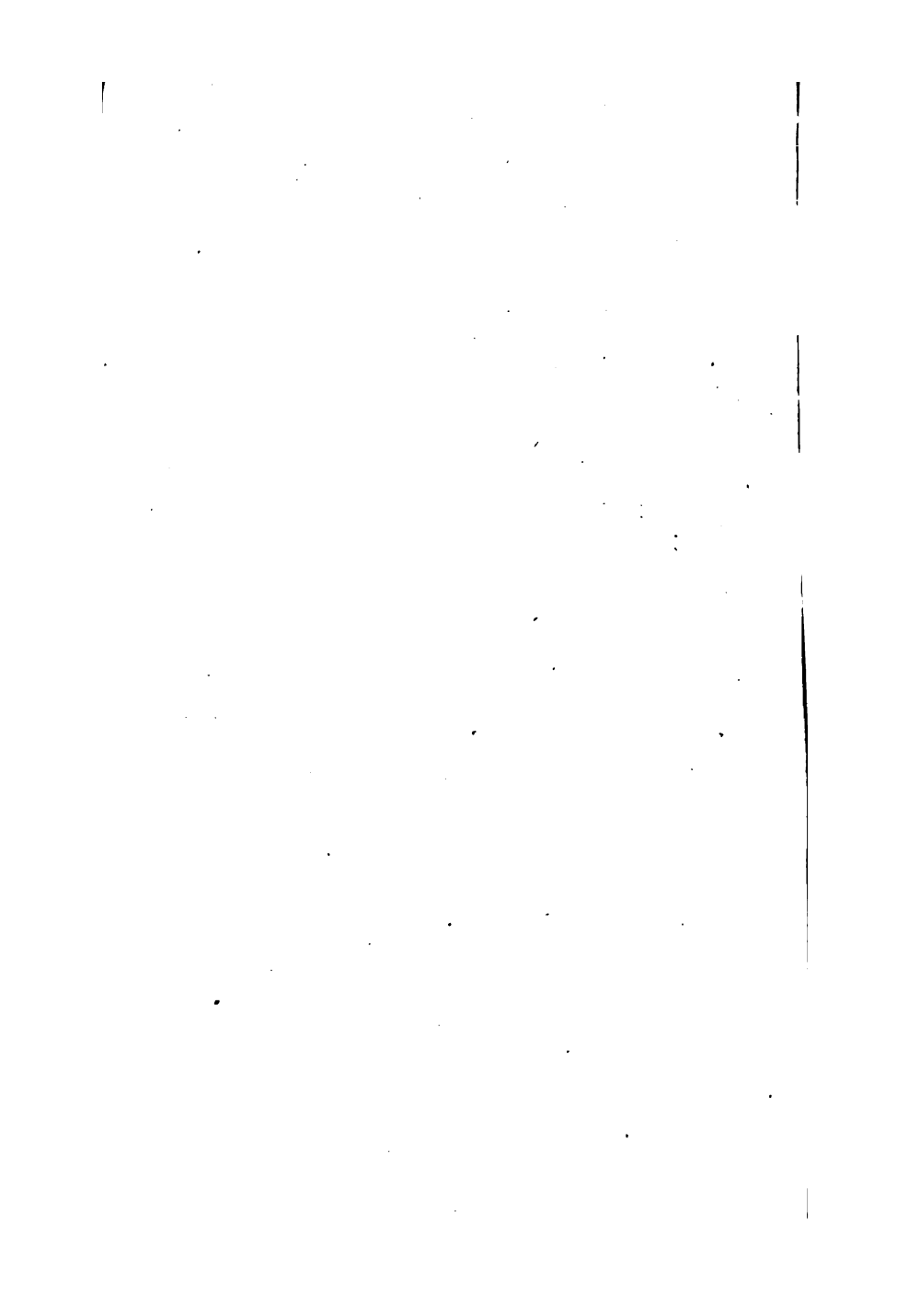


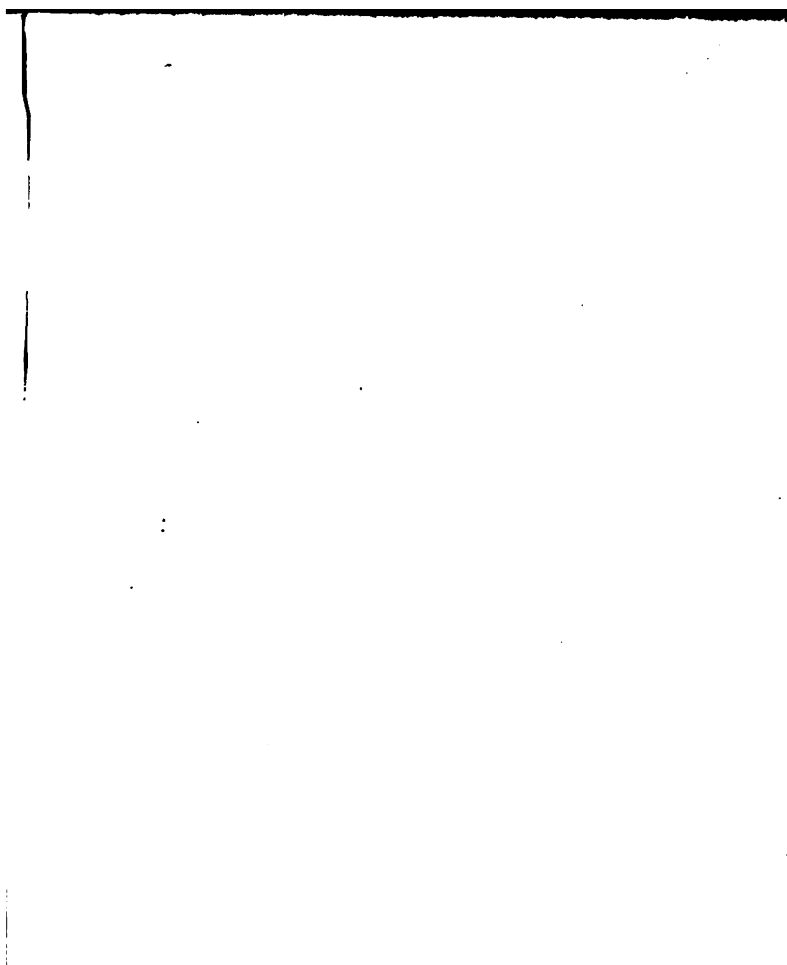
















## **SERMONS.**



***THE GLORY OF GOD IN MAN;***

**FOUR SERMONS**

**Preached before the University of Cambridge,**

**IN OCTOBER, 1864.**

**BY**

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**Cambridge and London.  
MACMILLAN AND CO.**

**1865.**

*100. s. 82.*

**Cambridge :**

**PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.**



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## SERMON I.

### *THE UNRIGHTEOUSNESS OF MAN.*

ROM. III. 22, 23.

*For there is no difference: for all have sinned,  
and come short of the glory of God.*

MAN is a mystery to himself. He is beset on all sides with wonders that pass his understanding, but the greatest wonder in the world is man<sup>1</sup>.

If the mixture of order and disorder, of happiness and suffering, of life and death in the world around us, has tempted men to doubt whether this be indeed the work of almighty love, much more may the contrasts of the moral world, of the life within us, perplex, and baffle, and dismay. Listen to man in one mood, and he seems to belong already



to a higher world: "How noble in reason; how infinite in faculties: in action, how like an angel; in apprehension, how like a God." But hear him again, and all is changed: "A being full of contradictions, made wretched by wants transcending the bounds of his nature, and desires that can never be satisfied; his nature itself a lie, uniting the greatest poverty with the greatest pride. Among such evils, the greatest good,—that he possesses the power of taking his own life<sup>3</sup>."

To what can we attribute this contradiction between man's aims and his attainments, his conscience and his life, his vague longings after some higher good, and his restless pursuit of things which can never satisfy?

Must we not believe that this schism of the soul points to a corruption of its true nature; and that in these utterances of man's experience and these tendencies of his half-conscious desires, we have a testimony to that which the Scriptures teach us of his Creation and his Fall?

It is true that human systems often fail to embrace both sides of man's condition. Unable to reconcile its opposite elements and tendencies, they omit the one part or the other according to the disposition of their authors, and so make man in his present state *all* evil or *all* good, either denying that he has fallen at all, or that his Fall has left him any portion of that divine image in which he was created. Such systems find support in Holy Scripture only by suppressing half its teaching: the true testimony of the Bible combines both views of man's condition, and so corresponds to his experience and his consciousness.

It teaches unmistakeably that man created upright is very far gone from original righteousness; but it does not teach that he has lost or can lose that image of God, which is the very substance of his nature as a moral and spiritual being. On the contrary, the Scriptures plainly speak of man after the Fall as still made in the image of God. Upon this

they ground the law that guards the sanctity of human life, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God created He man." Upon this St James founds his rebuke of the glaring inconsistency of the tongue, "Therewith bless we God, even the Father; and therewith curse we men, which are made *after the similitude* of God."

In such passages the whole force of the argument would be lost, if the image of God did not still remain; so that even those who were hampered by the doctrine that this image was the righteousness which man lost by the Fall, yet acknowledge, in commenting upon such texts, that "there remains in man an indestructible nobility, which in ourselves and others we are bound to reverence<sup>s</sup>." By virtue of this image man is still God's noblest creature upon earth; fallen, it is true, and the truth cannot be too often repeated, fallen very far from his high estate.

I dwell upon this testimony of Scripture

to man's true nature, because it seems to be the answer and the remedy for that deadly error, which assumes that God finds His conscious existence only in man;—that we ourselves, and we alone, are the inscrutable mystery of God.

How can we better meet this false and impious deification of man, than by setting forth the scriptural truth which it perverts,—that man in his true nature as God made him, man viewed according to the unfulfilled capacities which sin has perverted but cannot destroy, or viewed according to that *end* to which it is God's gracious purpose yet to bring him, is a being fitted to perceive, to enjoy, and to reflect his Maker's glory?

But a further reason for dwelling on these thoughts is, that they are closely connected with the text: partly, because we cannot realise all the guilt and misery of sin, unless we realise also the nobility of that nature which sin has so defiled; and partly, because the thought of the divine image in which man

was created is involved in those words of St Paul, that all men "come short of the glory of God."

If we examine St Paul's teaching in regard to "the glory of God," we find that he commonly presents it as the object of the believer's hope, the reward to which he is called, and in which he will find his eternal happiness; while the loss of it constitutes the misery of the wicked, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be *glorified* in His saints'."

The glory of the Lord, then, is not only to be seen by His people, but imparted *to* them and reflected *in* them, and this process must begin even in the present life: "We all beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord'."

It is needless to remind those who are familiar with St Paul's Epistles of the many other passages in which our eternal happiness,

the true end of our being, the perfection and consummation of our nature, are set forth as "the glory of God," manifested in Christ His perfect image, beheld, enjoyed, and shared by those whom He has predestinated to be conformed to the image of His Son.

And if such views of man's destiny seem to imply the existence of a capacity, blinded indeed by "the god of this world" and deadened by sin, but which by divine power may be kindled again into light and life, much more clearly is the same truth taught, when St Paul declares that "man is the image and glory of God," not "the image of God" only, but "the image *and* the glory of God;" a combination of thoughts which seems to throw much light upon the words of our text, that "all have sinned, and come short of the glory of God."

Sin is thus presented not only as the transgression of an external law, but as an offence against the true nature of man, and against that nature viewed in its highest relation, in its immediate connexion with God. It is a

loss of man's highest and only happiness; and as the original word implies, it is a present loss, and a loss that we suffer in ourselves, a want that we more or less consciously feel.

My meaning will be made clearer by referring to two passages in which this same word is used in different forms.

When the young man, who came to Jesus, saying, "What good thing shall I do, that I may have eternal life?" was bidden to "keep the commandments," he replied, "All these things have I kept from my youth up: *What lack I yet?*"—"In what do I yet come short?" so we might render it: but the form of the original word implies, (what the whole narrative witnesses,) that he is conscious of no inner want, no coming short of that which is essential to his own nature, but is thinking only of some outward act of righteousness, by which he may attain a higher claim to eternal life. He talks only of *doing* some good *thing*, and feels not his own need of the one Being who alone *is* good'.

On the other hand, when the Prodigal son had spent all, and there arose a mighty famine in that land, and he began "*to be in want,*" or "*to come short,*" his was a want that was suffered and felt; he was perishing with hunger, "he would fain have filled his belly with the husks that the swine did eat, but no man would give unto him<sup>s</sup>."

This latter form of the word, in which it is applied to the destitute and suffering Prodigal, is that which St Paul here uses: it represents the sinner in his misery and destitution, coming short of the proper end of his being, wanting the only happiness which can satisfy his soul.

This interpretation of the passage will be confirmed, if we examine the course of reasoning by which St Paul has established the conclusion here stated. His purpose in the preceding chapters seems to be to show not merely that all men are sinners and guilty before God, but rather that, owing to the very nature of sin, nothing but a divine power can rescue and



restore them. The Gospel of Christ is "the power of God unto salvation," because in it "the righteousness of God is revealed from faith to faith." He seems to speak of the results of his own experience: wherever his message had been accepted as the word not of man but of God, there he had seen a saving power at work, and that power lay in the revelation of a righteousness, offered by God Himself as a free gift to every believer, to the Jew first, and also to the Gentile<sup>9</sup>.

In developing this great theme the Apostle first shows the need in which all men stand of such a salvation as the Gospel offers.

He looks round upon the heathen world, and sees in its idolatry and vice God's wrath revealing itself "from heaven against all ungodliness and unrighteousness of men that hold down the truth in unrighteousness." Here at once we notice that St Paul regards the Gentiles not as sinning from ignorance, but as suppressing forcibly the truth that struggles within them: he justifies this description of

them, "because that which may be known of God is manifest in them; for God hath showed it unto them." The Apostle thus cuts off all excuse of ignorance by declaring that the possibility of knowing something at least of God is manifest in man himself, in the very constitution of his mind in relation to the world which reflects God's wisdom and power: "for from the creation of the world, the invisible things of Him, even his eternal power and Godhead, are clearly seen, being understood by the things which are made<sup>10</sup>."

We have here presented to us in a brief and simple form that argument for the being and character of God, which ever lies before us in His works. The order, the harmony, the beauty, and the use of things created bear witness of Him that created them: the adaptation of means to an end can proceed only from a mind that imagines, and a power that realises, their mutual relation. We may notice in passing that the argument has a double force: for while the works themselves in their evidences

of design rebuke the Atheist's folly, the mind that discerns those evidences condemns the Pantheist's impiety; for it recognises in the world *thoughts not its own*, that can have sprung only from the mind of an intelligent, and therefore personal Creator<sup>11</sup>.

But St Paul's especial purpose is to fix the responsibility of man by declaring the existence in him of a mind that is capable of knowing God.

Irrational creatures show forth God's glory, but only reason is conscious of it, only reason can return true praise and homage to its Maker.

When sun, and moon, and stars are called upon to praise the Lord, it is because the mind, rapt into wonder and praise by the sight of these heavenly witnesses of eternal power and Godhead, transfers its own feelings to the objects which excite them, as though they too must share the joyful consciousness of God which they awake.

The reason, that discerns the glory of God

in His works, is a part of the divine image; and he who fails in this highest use of reason may be rightly said to "come short of the glory of God."

The more man extends his knowledge to every part of the created world, the more he learns to regard himself as a mere atom in the midst of a boundless universe; but if in this atom there is a power that goes forth swifter and more subtle than light unto the ends of the world, and traces everywhere the thoughts of God, the proofs of His wisdom and power and love, then every increase of such knowledge makes it more evident that reason is an element in man's nature which can never be satisfied except by the glory of God.

But, on the other hand, the growth of physical knowledge is always attended by a growth of mystery; so that while we learn more and more of the long hidden beauties and manifold harmony of God's works, we yet seem to be as far as ever from any conception of the secret forces and methods of creation<sup>12</sup>.

"A rare and hard thing it is," says Augustine, "to reach in thought beyond things created, visible, mutable—to the immutable essence of God<sup>13</sup>." But in truth there is very much, besides the essence of God, that we cannot attain to. In the material world itself we can discern the form, the movement, and the change; but the unchanging substance even of things created is utterly unknown to us.

It is a noble passage in the Wisdom of the Son of Sirach, "When ye glorify the Lord, exalt Him as much as ye can; for even yet will He far exceed: and when ye exalt Him, put forth all your strength, and be not weary; for ye can never go far enough. Who hath seen Him, that he might tell us? And who can magnify Him as He is? There are yet hid greater things than these be, for we have seen but a few of His works<sup>14</sup>."

Thus while the knowledge, that man's mind can grasp, bears witness to the glory of God, the mystery which even that mind cannot penetrate veils yet a greater glory. But with

this noble faculty of reason, and with all the growing knowledge of God's works, men still are too often like those of whom St Paul declares that they were "without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things<sup>18</sup>."

It would be interesting, did time permit, to compare this with those grand and glowing passages of Isaiah, of which it so forcibly reminds us: but what it most concerns us to notice now is, that St Paul lays the fault not on any defect in our faculties, but on a wilful misuse of them. The darkening of the understanding is not the cause of the unthankfulness of the heart, but its consequence.

The first fault then is in the heart itself;

for if man has an intellect capable of knowing God, he has also a heart capable of loving Him: that he loves Him not is no proof that the capacity of love is lost: if indeed this were destroyed, there would be nothing of man's nature left to redeem and to restore.

It is not that the objects of man's love are evil in themselves; for neither among God's creatures is any evil in its nature or in its right use, nor is it possible for man to love *evil as evil*<sup>16</sup>.

But that which makes man inexcusable is that a heart made to love God above all things wastes all its love on things less worthy. St Paul marks the first step in this perversion of the heart by the declaration, that "When they knew God, they glorified Him not *as God*." Man fails first in the highest duty, the unselfish love of *adoration*, the free and joyous worship of God's perfections". "They were not thankful,"—they did not give God praise and thanks according to His known nature—they failed in that purest and noblest wor-

ship—that eucharist of praise,—“We give Thee thanks for Thy great glory.”

When the heart thus fails in love, and will not rejoice in worthy thoughts of God, the mind shut out from its true light, soon turns to unworthy thoughts and vain imaginations: men “changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever<sup>18</sup>.”

And as their sin, so also their punishment, lay in the perverted affections of the heart: “God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves<sup>19</sup>.”

We know how the affections and the understanding act and re-act upon each other,—how, when evil passions have darkened the light of reason, the blinded guide allows the heart to wander on into all vile affections.

In the action of the law thus impressed by God upon our moral nature St Paul teaches us to recognise the wrath of God revealed



against them that "hold down the truth in unrighteousness." He is not speaking here of wrath to come, nor yet of a revelation first made in the Gospel: it is a present daily revelation, seen then, and still seen in the world around us, in the ever-growing blindness and corruption, in the misery and shame, the remorse and the despair, in which sin works out its own awful punishment. In daily and hourly instances God's wrath is revealed "from heaven," from the dwelling-place of Him who rules the world, revealed so plainly in the course of His Providence, and recognised so clearly by man's conscience, that we need no visible signs to certify the vengeance of the Lord. If we could realise the Psalmist's vision<sup>80</sup>, and see the clouds removing at the brightness of God's presence, could we behold Him sending forth His arrows to scatter His enemies, and shooting out lightnings to destroy them, these outward signs would not more surely reveal the wrath of Him whose throne is in heaven, whose kingdom ruleth over all, than does that

misery which is linked to sin by an eternal law of His government.

This misery consists not only in the external consequences of sin: it begins with the soul's departure from its only source of happiness.

For if "God is love," then love must be an essential part of that image of God which is the glory of man's nature: if the purest conception we can form of the eternal blessedness of God himself is the exercise of love, and if the purpose of the spiritual creation is that there may be beings capable of perceiving and returning God's love; then we can understand why "love is the fulfilling of the law," the substance of all moral good, the very food of the soul. He then who rejects the love of God, is turning away from the very source of the happiness for which he was created, from the only object which can satisfy the powers and the wants of his spiritual nature.

And if we remember further how the love of man is based upon the love of God, so that "he who loves Him that begat, loves also

him that is begotten," we see that without the love of God there can be no true and holy human love, and therefore no happiness for man even in this life. Here then, in the heart estranged from Divine love, we find a second and chief element in that loss which the Apostle describes as "coming short of the glory of God."

Again, we find in St Paul's representation of God's wrath against sin, a distinct recognition of man's responsibility as a free agent.

If sin were a necessity involved in the constitution of the world as made by God, a defect inherent in all finite natures, or an inevitable process through which the imperfect creature must pass to attain to its perfection, why then should God's wrath go forth against those who are but fulfilling their appointed destiny? The sense of guilt must then be a mere delusion, and the voice of conscience a lie. These inner witnesses to the wrath of God proclaim that sin is no part of his creation, no property of our nature. Sin no more

belongs to the soul than sickness to the body; it is a disorder, a perversion, a corruption, and its origin is not in the use but in the abuse of the faculties and affections which God has implanted in us<sup>21</sup>.

But though sin is not *of* our nature, it has got so fast a hold *on* that nature, that we have no power to shake it off. Man is able by his own will to bring himself into bondage, but not able to release himself again. There is, as the heathen themselves knew, a law of continuity in sin, by which it becomes its own penalty; a sinful past reproducing itself in a sinful present, and preparing vengeance against itself in its own evil offspring<sup>22</sup>.

St Paul sets forth very distinctly both these aspects of sin. If on the one hand he clearly recognises the freedom of man's self-perversion, no less distinctly does he declare the miserable bondage under which he works his own punishment. "Even as they did not *like* to retain God in their knowledge, God gave them over to a reprobate mind, to do those things

which are not convenient<sup>23</sup>." The original words are very striking: they represent men as wilfully and deliberately putting God out of their thoughts, as *reprobating* the knowledge of Him, and refusing to retain it: and their punishment is that they are given over to a *reprobate* mind. It is God that gives them over, but only to that which they have chosen for themselves. "They did not like to retain God in their knowledge," because the knowledge of Him rebuked the indulgence of their evil desires, the remembrance of His holiness awoke the condemning voice of conscience, the thought of His presence brought fear and shame and torment to the guilty soul that would not repent.

The heart from which God is thus shut out, soon becomes the dwelling of all evil things. It is a dark picture that the Apostle sets before us, but if we have been careful to mark his recognition of man's capacities for good, we must not shut our eyes to the actual evils against which he testifies.

While we think of what man might be

and ought to be, we must not refuse to acknowledge what, without God's grace, he *is*.

St Paul not only describes the heathen as enemies to God and given up to vile affections, "filled with all unrighteousness and fornication," but he dwells in emphatic detail upon the loss of all that we esteem as generous and noble, of all that we admire and love under the name of virtue and natural affection: they were "full of envy, murder, debate, deceit, malignity, whisperers, backbiters, despicable, proud, boasters,.....without natural affection, implacable, unmerciful<sup>24</sup>."

Is this then the being that is made in the image of God? And is that divine image or any portion of it still undestroyed?

May we not rather ask, is anything human left? Is not the man as utterly lost as any of the evil spirits?

No, brethren, St Paul bears witness in his very next words, that of the image of God thus marred and distorted, dishonoured and defiled, some portion at least remains undestroyed

and indestructible as long as man is man. They, whose extreme depravity has just been so fully described, are men, "Who knowing—*fully* knowing—the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." It is here that the misery and guilt of the sinner reach their height: that which he does himself, and even defends and applauds in others, is all the while condemned by a voice within that will not lie. Men may hold down the truth, but they cannot destroy it; they may try to stifle self-reproach, but they cannot change it into praise; they may darken the light of conscience, but can never quench its undying fire.

Thus even in the deep apostasy of sin we find a witness to man's true nature: the sense of guilt shows the contrast between what he *is* and what he ought to be; and conscience, if it cannot lead the sinner to repentance, still lives to fill him with remorse. The heathen poet can conceive no more awful punishment

for the worst of tyrants than that, amid the fever of their lusts, they may behold the image of virtue, and pine away over that which they have lost<sup>25</sup>. It is a grand conception of the terrible power of conscience, but it falls short of that which St Paul gives, just in proportion as the abstract idea of virtue is dim and cold beside that glory of God which should be man's happiness, and the loss of which will be his eternal misery.

But does the Apostle apply this description to all the heathen without exception? And is it in this sense that "all have sinned"?

We could not do a greater injustice to the character or to the reasoning of St Paul, than by imputing to him such exaggeration. No man was ever less likely to bring an indiscriminate or railing accusation; none more mindful that a single word of harshness or injustice mars the effect of well-merited reproof. To no man more justly than to St Paul could we apply the saying, "He is truly great, who hath great charity."



In the picture which he has drawn of heathen vice we know too well that nothing is exaggerated. There is not a sin in all the dismal catalogue that was not prevalent among the heathen of that corrupt and degenerate age, the heathen themselves being witnesses. But St Paul never once implies that such degrading immorality was universal; on the contrary, he speaks of Gentiles doing by nature the things contained in the law, being a law unto themselves, and showing the work of the law written in their hearts<sup>26</sup>. His argument needs no exaggeration of human depravity; for his proof, that all have sinned, is based on principles that go deeper than any difference in morality between man and man.

In the wide-spread misery and shame of the heathen he shows the *effects* of sin in their most aggravated forms; but the *essence* of sin he places in truth suppressed, in love perverted, in conscience violated.

When the moral sense, roused by this description, begins to pass judgment upon the

flagrant sinner, and the sentence is ready to come forth, "The man that hath done this thing shall surely die," its point is turned with a startling suddenness against the judge himself; "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things<sup>7</sup>." "The same things," if not in act yet perchance in thought and will, the same if not in form, yet certainly in principle.

It is on this appeal to the individual conscience that St Paul rests his charge, that "all have sinned."

It is the only possible proof that man can use, for who, but the Searcher of all hearts, can affirm, "There is none righteous, no, not one"? "You cannot make all men manifest to each; but you may make each man manifest to himself<sup>28</sup>."

It is an effectual proof; for observe how St Paul, when he has kindled the light of conscience and turned it inward, leads the man on

at once to the thought "of the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." It is by this thought of a judgment "according to truth," that he meets the sophistry of the Jew, and beats down his self-righteous pride, and sweeps away his fancied impunity<sup>29</sup>.

It is only when the way has been thus prepared for the reception of the unwelcome truth, that the Apostle appeals to the Scriptures to confirm the charge, to which experience and conscience have already borne their witness. Thus the doctrine of universal sinfulness is established in the only form in which it can have a living power, namely, as a conviction wrought in each man's heart that he himself is a sinner; thus only can "every mouth be stopped, and all the world become guilty before God." If any man living can affirm that he has never held down the truth in unrighteousness, never failed, so far as he has known God, to glorify Him *as God* and to be thankful,

never worshipped and served self or any creature more than the Creator, never disliked to retain God in His knowledge, never despised His forbearance and long-suffering, nor neglected the goodness that would lead him to repentance—to such a man the Apostle's argument does not apply. But if we dare not thus speak or think of ourselves, we must take our part in the confession, that "all have sinned, and come short of the glory of God." And does not the experience of life teach us, that those who seem least to need such a confession, those whom we believe to be most upright and pure in heart, most loving and most holy, in whom the image of God shines forth most clearly, who seem least to come short of His glory, are ever most lowly in their own esteem, most conscious of unworthiness, most ready to adopt, on any becoming occasion, the confession of the Prodigal, "Father, I have sinned against heaven and before thee," and to join in the prayer of the Publican, 'Lord, have mercy upon me a sinner'?

## SERMON II.

### THE RIGHTEOUSNESS OF GOD.

ROMANS III. 21—26.

*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.*

THIS passage is a turning-point in the argument of the Epistle. In considering last Sunday one portion of it we endeavoured to trace the course of the argument through the preceding chapters; we saw how the Apostle in describing the depravity of the heathen world, everywhere recognises in man a reason capable of knowing God, a heart which the love of God alone can satisfy, and a conscience which even in the last state of reprobation, when man is given up to all unrighteousness, still acknowledges the just sentence of God, "that they which do such things are worthy of death."

We saw that the great force of the Apostle's argument lay in his recognition of these noble capacities, that the aggravation of sin was that man knew the good that he rejected and the evil that he chose; that his present punishment lay partly in the misery of coming short of the glory of God, and partly in the growing power of sin and the deepening degradation and corruption of his whole nature, so that in

himself he had no hope of restoration left. We saw that the law demanding an obedience which it gave no power to fulfil, could not justify the Jew himself, much less become a blessing to all the nations of the earth.

Having thus shown that both conscience and the law lead to this same conclusion, "that every mouth may be stopped, and all the world become guilty before God," the Apostle now turns from the dark picture of man's sin to the bright prospect of his redemption<sup>30</sup>. He has shown us the darkness that covered the earth, and now he bids us look to the opening clouds and the rising light: the veil that was spread over all nations begins to be withdrawn, and the wrath of God revealed from heaven against all unrighteousness of men gives place to the manifestation of the righteousness of God.

We thus see why the Apostle has dwelt so long upon the proof that "all have sinned, and come short of the glory of God;" he knew but of one salvation offered to all, and he would

first bring all alike to feel their need of it. He shrinks not from setting forth the weakness of nature and the misery of sin as common to mankind, because he would lead all men to trust in the saving power of a righteousness revealed for all.

If we look at the source from which that righteousness flows, we find no limit there, for it is "the righteousness of God:" if we look at the condition of its acceptance by man, we find no exclusion here, for it is a righteousness "by faith" intended for all and reaching over all them that believe. "For there is no difference," no distinction in the offer of righteousness between Jew and Gentile, even as there is no difference in their need of it.

It is manifested "without the law," in order that they who are without the law may not be excluded from it: it is "witnessed by the law" in order that they who are under the law may know that they cannot be justified without it.

And though St Paul's immediate aim is to



remove all idea of a distinction between Jew and Gentile, he excludes in fact all other possible distinction between man and man. For not only did the division into Jew and Gentile include all mankind at that time, but the argument employed in their case is based on principles that apply to all men in every age.

Universal sinfulness has been traced to elements of our nature that lie far deeper than any difference of outward condition or of natural virtue.

And far higher than all such distinctions is the righteousness revealed. It is God's righteousness: this is its first and essential characteristic, from which all its special conditions follow.

As God's righteousness it is contrasted not with God's love, but with man's unrighteousness. This contrast runs throughout the whole argument, and is prominent in the verses which come immediately before and after the text.

Thus we read, "by the works of the law

shall *no flesh be made righteous* in His sight, for by the law is the knowledge of sin; but now *the righteousness of God* without the law is manifested."

Again, the purpose for which Christ is set forth as a propitiation is, "to declare *the righteousness of God*, that *He* might be just and the justifier of him that believeth," in other words to show that God alone is righteous in Himself and the Author of righteousness in man.

And in the next verse St Paul resumes the thought that "by the works of the law shall no flesh be justified," by the question "Where is boasting then? It is excluded. By what law? Of works? Nay, but of faith." And finally he appeals to the unity of God, as the God of both Jew and Gentile, who alone can justify them both by faith.

It is evident how much the connexion of the passage is disturbed, and its force weakened, if instead of adhering to the one idea of a righteousness of God imparting itself to man, we substitute in the middle of the argument,

as is commonly done, a different idea of righteousness,—namely, a retributive justice, which can only demand obedience or exact a penalty, but cannot make man righteous<sup>21</sup>.

The ruling thought of the passage seems to be, that a righteousness, having its source in God's own nature, has been manifested in the person and work of Christ, and is bestowed as a free gift upon all that believe in Him.

In describing the nature of this righteousness of God, the Apostle notices first the mode of its acceptance by man. In this he follows the natural course of his argument: the means of salvation must be adapted to man's condition as a sinner: "therefore it is of faith that it might be by grace."

It has just been shown how the Jew trusted to himself, to his law, and to his national privileges, sought in vain to establish a righteousness of his own that would justify him before God.

The opposite of such false confidence is

the principle of faith: its essence is the renunciation of all independent power or worthiness in ourselves, and a trustful loving acceptance of the unmerited goodness of God.

To ascribe, therefore, any intrinsic efficacy to faith is to make it contradict itself: for faith consists in recognising God alone as the giver of all power and the source of all goodness. In this respect the nature of faith is well illustrated by the ordinary comparison which calls it "the eye of the soul."

The fairest sight that Nature or Art can offer is as though it were not to one who is blind, or sleeps, or turns away his eyes: and yet he who looks upon it and is filled with gladness, never feels that he helps to make the beauty by gazing on it, nor thanks himself as the author of the joy because he uses his sight to receive it. So without faith can none be made righteous, and yet the believer never counts himself as the author of that righteousness which he receives. Thus faith is peculiarly fitted to be the condition of a

righteousness offered to all mankind: it has a universal character; for it is founded upon our original relation to God: it is the proper disposition of the Creature to the Creator, and was needful for man not only as a sinner but even in his first estate of innocence; for one chief element in faith is the sense of dependence upon God.

What is it else but faith that looks up to the Lord of Heaven and Earth and acknowledges Him as giving to all life and breath and all things?

What else but faith is the feeling that every faculty bestowed by Him finds its right use in His service, and its only satisfaction in His fulness.

The mind of man can never feel itself independent, for it does not contain in itself the means for its development: the Divine mind alone is self-sufficing, for in it alone is included that perfect agreement between thought and being which is truth itself<sup>33</sup>. God alone then creates truth; and the truth

manifested in God's works, and revealed in God's character, this alone is the food on which man's reason feeds and is satisfied. It is only the glory above and around him that can wake up the glory within.

So, again, whatever capacity man had at first for good, he could not produce anything good out of himself: he could but receive and reflect the goodness revealed to him in God.

And the unperturbed freedom of his will, what was it but this—that as yet he was content to do the will of God? He had not wilfully turned away from that fountain of all power and life and love and truth, out of which alone his life could be sustained, his love satisfied, and his whole nature strengthened and perfected<sup>33</sup>. If therefore one important element of faith is the recognition of this relation between God and man, we see that faith is no mere arbitrary condition imposed from without, it is a law of our true nature as formed in the image of God, the

primary bond by which as rational creatures we hold fast to the God in whom "we live, and move, and have our being."

And if in man's innocence, how much more in his fall, is faith the only rightful disposition of the soul towards God.

When the weakness of nature is aggravated by the corruption of sin, when to the duty of obedience man has added the guilt of transgression,—to needful dependence on his Maker a wilful rebellion against His rule,—and to a boundless debt of love a base return of ingratitude,—how can man, fallen thus low, give glory to God, except by acknowledging his own unworthiness, by renouncing all self-confidence, and by casting himself upon the unmerited mercy of God?

A third aspect of faith is seen, when the Apostle goes on to describe the righteousness of God as a free gift of grace: for grace and faith stand ever in the closest mutual relation. Grace is the proper object of faith; faith the recognition and acceptance of grace.

As therefore against the unrighteousness of man St Paul sets the righteousness of God—as against *works* which lead only to condemnation he sets *faith*, which God accounts for righteousness—so now against the *law* which demands righteousness, he sets *grace*, which bestows it. Man can claim nothing from God as a reward, but whatever is bestowed must be as a free gift: to recognise this is the first step in returning towards God, and that recognition coming from the heart is all that God demands: “To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.”

It is in this mutual relation of grace and faith that we find the reason why the righteousness of God, though in its nature far more universal than sin *can* be, is yet not universal in its actual saving efficacy. That it is not so is too plain; and the cause is not in God, but in man. Though the gift be free, it must be accepted: man cannot



be saved against his will. His refusal to accept God's grace robs it of all efficacy for him.

For the grace of God does not act on us in any mechanical way; it cannot take effect against or without our will. Though man has no power to save himself, the means of his salvation must be adapted to his nature as a rational and moral being. For in what does redemption consist, so far as this life is concerned, but in rescuing man from the corruption which has spread through his nature, in restoring him to the free exercise of his capacities for good, in enlightening his mind to perceive and to delight in the highest of all truth, even the glory of God, in purifying his heart from evil passions and filling it with the love of God, in releasing his conscience from the guilt of unforgiven sin and the fear of a judgment to come, in strengthening his will to give effect to every holy thought and good desire?

If this is the sort of salvation which alone can give us happiness in this world, and fit us

for greater happiness hereafter, then there must be on our part not only a renunciation of self-dependence, and a trustful surrender of ourselves to the saving power of God, there must be also an active response of our whole being to that power, whereby He worketh in us, a loving co-operation of mind and heart and will with the gracious purpose of His love.

And this is faith; a principle that while humbling man before God exalts him to his true dignity, calling upon him for the free consent of his will, and the active exercise of all his powers, and yet teaching him to attribute all that he *is* and all that he *has*, to attribute even his faith itself to the free grace of God. Thus while faith is the fullest exercise of freedom, it is at the same time the highest homage man can render to his Maker, and the only act in which the repentant sinner can give glory to God.

Although the grace of God is in this passage viewed in especial connexion with the redemption of man as a sinner, and so is limited

by man's acceptance and co-operation, yet this is not the sole or first aspect in which it appears.

If we look to the general will of God towards mankind, we must set no limits to His grace, but such as necessarily result from God's own nature.

We may well believe that at the first in creating man "He had no other will but only to be gracious, beneficial, and bountiful"<sup>24</sup>.

His self-communicating love, His desire to impart to other beings some portion of the life, the consciousness, the joy of His own being, this may well have been the great thought of the world; the sole and sufficient motive to the exercise of creative power, that He might see some portion of His own goodness and happiness reflected in the creatures of His hand<sup>25</sup>.

Why evil should find place in a world designed by the goodness and love of an Almighty Creator, is the great mystery which man seeks in vain to understand. We may

perhaps safely venture so far as to say, that while piety rejects every thought that directly or indirectly makes evil a necessity and God its cause, reason seems to trace, not indeed a *necessity*, but a *necessary possibility* of evil in the very nature of the noblest of God's creatures.

To believe, to obey, to love, if these be acts of the highest homage that can be offered by the creature, the very faculties by which they must be paid, imply in their freedom the possibility of their abuse.

If it was a proof of divine goodness to create a being capable of life eternal, and if the perfection of that life must lie in the voluntary and happy exercise of all the powers of a spiritual nature, and if freedom is of the essence of such a nature, then in this freedom of the finite creature we see the necessary possibility of falling. To use the words of Hooker, "God must have left angels and men uncreated, if not endued with liberty of mind<sup>36</sup>."

But let us not fall into the error of those who say that "God *created* us for the very

purpose of redeeming and sanctifying us," that "man falls because God's providence so ordains," that "the first man fell because the Lord had judged it so to be expedient".

It is alleged in support of such teaching that "we could never even in our first estate have attained by our own powers to a recognition of the Father's favour and grace, except through Jesus Christ our Lord, who is the mirror of the Father's mind towards us." The reason appears to be true in itself, but too wide for the conclusion drawn from it, which makes sin a necessary result of the first creation.

We may well admit that man could not have attained to such a knowledge of God, and so close a union with Him, as to fulfil the purpose of his creation, solely by the exercise of those powers which were at the first implanted in his nature; that some greater gift of God than Adam had received, some further revelation of the divine nature, some nearer, fuller union with God might have been needed,

before man could become an heir of eternal life, and enjoy that participation of the glory of God, for which he was destined from the first<sup>88</sup>.

But is sin the necessary condition of such a gift? There is at least more piety in the thought that, even if man had not sinned, the Son of God might have become incarnate for the accomplishment of the original purpose of creation, the perfecting of humanity in "the glory of God<sup>89</sup>." And while this belief gives an independent and eternal significance to the union of the God and Man in Christ, it has no tendency to cast into the shade God's glory in redemption; it leaves untouched the fact that *man's sin has* made an Atonement needful, so that the Incarnation may now be viewed as a necessary step to the atoning death; and hereby it enhances our estimation of the wisdom and goodness of God, who neither subjects His creature to any necessity of sinning, nor suffers His counsels to be frustrated nor changed by the sin of man, but overrules evil itself for the fulfilment of His gracious purpose.

The Incarnation *might* have been needful apart from man's sin: finding him righteous yet not fully established in holiness; happy, yet capable of greater happiness, it might have led him on at once to glory; but now, finding him a sinner, it must redeem, and restore, before it can perfect. Whatever form God's grace might have taken towards an unfallen creature, to fallen man it must first come as a forgiving grace.

Now it has been urged that the forgiveness of God is represented in Scripture as preceding the Atonement, and that the Atonement being provided by God Himself cannot be the cause of His forgiveness, but only the form in which it is manifested<sup>40</sup>. But in this view there is an evident confusion between the motive and the act of forgiveness, between the love which devises the means of Atonement and the actual forgiveness which follows from that Atonement when completed.

The love is eternal and unchanging: the actual forgiveness rests on a change in the

sinner's relation to God, wrought by the death of Christ. On the one hand, "God commendeth His love to us, in that, while we were yet sinners, Christ died for us<sup>a</sup>." There is the love that devised an Atonement.

On the other hand, "If when we were yet sinners, we were reconciled to God by the *death* of His Son, much more, being reconciled, we shall be saved by His life." There is the actual reconciliation and forgiveness purchased by the death of Christ.

But the objection is sometimes urged in a different form. If God loved us when we were yet sinners, how could we be at the same time regarded by Him as enemies? Is it only in a figurative way that the Apostle speaks of God's wrath against sin? Is that wrath nothing more than the product of man's consciousness of guilt?

It may not be possible to divest such words as "hatred" and "wrath" of some associations which, being merely human, are inappropriate to God. Yet when we say that God loveth



righteousness and hateth iniquity, we mean a love and hate which are real, personal, and conscious. Thus it is no figure of speech, but a deep and essential truth, that God hateth sin: and since sin is necessarily personal, the sinner *as such* is hated of God. But God loves everything that He has made: He cannot love man *as a sinner*, but He loves him *as man*, even *when* he is a sinner<sup>a</sup>.

Human love here offers a true analogy: the more tenderly a father loves his son, the more he hates *in that son* the drunkard, the liar, or the traitor. And though he may yearn to forgive and to receive him back into his favour, yet from very love to his son he may feel compelled to enforce some expiation as the condition of forgiveness. Thus God loving as His creatures those, who as self-made sinners are the objects of His wrath, devises means whereby He may be able to bring them back to the arms of His love.

Another objection most commonly urged against the doctrine of the vicarious sacrifice of

Christ seems to be removed, at least so far as this passage is concerned, by the interpretation already offered of "the righteousness of God."

From abstract notions of God's justice men have argued that it is inconsistent with the divine character to demand or accept an expiation made by the suffering of the just for the unjust. And it is not easy to refute such objections, so long as we confine our view to that narrow notion of justice upon which they are founded.

When, for instance, from the statement that God set forth Christ as a propitiation "to declare His righteousness: that He might be *just*, and the justifier of him that believeth," men infer that the sole cause of Christ's death was the necessity for an exhibition of avenging justice;—when, in other words, they venture to disregard the well-known warning of Bishop Butler, and rashly determine the question, "whether God *could* have saved the world by other means than the death of Christ consistently with the general laws of His govern-

ment<sup>43</sup>,"—there may *then* seem to be some force in the argument, that this strict retributive justice can allow no efficiency to vicarious suffering, but must punish every sin in the person of the sinner.

But indeed there is no more fruitful source of error than thus to take some one of God's attributes apart from the rest, and after narrowly defining it by human notions, then to insist upon the extreme conclusions that may be logically drawn from it. How could God's power, if exercised absolutely, permit the opposition of evil, how could it even allow that relative freedom of moral agents without which sin is impossible<sup>44</sup>?

Or if God's love were mere love, restrained by no limits of other moral attributes, how could he punish sin by misery as He does even in this life? Must He not pass by all sin without requiring either punishment, repentance, or expiation? Must not His love, if love it could be called, be devoid of any preference for good over evil?

From the manifest folly of such conclusions we may see that there is something unsound in this mode of arguing from the divine attributes, and that it is no valid objection to the doctrine of a vicarious satisfaction to say, that it is inconsistent with exact justice to allow the innocent to suffer for the guilty, or inconsistent with infinite love to require any expiation for sins that are past.

Before we admit that such abstract reasonings have any force against the revelation of the actual method of salvation, it would be well to consider whether these distinctions of the divine attributes, and the consequent appearances of inconsistency between them, are not due to the imperfection of all human conceptions of God; whether the moral character of God is not as essentially one as His being, embracing and blending in a perfect unity all and more than all that we can conceive only partially, separately, and with seeming contradictions<sup>45</sup>.

If then we try to regard the righteousness

of God as one aspect of His whole moral nature rather than as a separate element in it, we find it blending closely with his love.

A holy love must desire to impart holiness: as being holy it must seek to abolish sin, while as love it longs to save the sinner.

And thus God's righteousness as manifested in the death of Christ is a holy, self-sacrificing love: the love of the Father yielding up His well beloved to die for His enemies, the love of the Son coming forth from the bosom of the Father, and taking the likeness of sinful flesh in order that He might be able not only to teach us how to meet all the sorrows, sufferings, and temptations of this mortal life, but even to bear our sins in His own body on the tree.

And if the great mystery of sin and suffering gathers in all its darkness round the cross of Christ, yet from the midst of that darkness shines forth the light of a holy and self-sacrificing love, that is at once most human and most divine.

While we adore the love, we must also learn to bow before the mystery.

And therefore while we marvel at the too daring language of the great Reformer, who so identified our Blessed Saviour with the sins which He bare for others, as to call the Holy One of God the chief and only sinner<sup>46</sup>; yet let us acknowledge, with adoring thankfulness, the sweet accord of mercy and truth, the holy union of love and righteousness, whereby He who *did no sin* "hath once *suffered* for sins, the just for the unjust, that He might bring us unto God." Well may we exclaim with an ancient Father, "O sweet exchange, O skill unsearchable, O blessing unexpected, that the unrighteousness of many should be hidden by the righteousness of one, and the righteousness of one justify many unrighteous<sup>47</sup>."

And while we presume not to define too closely the vicarious sufferings of our Blessed Saviour, while we even shudder at the irreverent, not to say impious thought, which has been sometimes uttered, that "Gethsemane was

the hell of the Son of God<sup>48</sup>;" yet we cannot believe that there was no more than mortal fear and mortal sorrow in that mysterious hour, no token of a conflict waged with the powers of darkness on our behalf, in that agony and bloody sweat.

Again, while we would not so dishonour the righteousness of God, based as it is upon His holy love, as to liken it to that "righteousness of Scribes and Pharisees," that cold and cruel justice, which demands "an eye for an eye, and a tooth for a tooth;" while we would remember the words of Hooker, "Thou art just and severe, O Lord, but not cruel<sup>49</sup>;" and while we believe it impossible to maintain a rigid exaction of the precise and identical penalties of man's sin, because we must thereby subject the Holy and Blessed Saviour to the misery of lost spirits who have rejected His love, to the personal sense of guilt, and self-reproach, remorse, and despair, which form so large an element in any adequate conception of the punishment of sin: yet let us cling as

to "the world's last hope<sup>50</sup>," to the blessed assurance that the wrath which lay upon *us*, the guilt and the curse and the penalty of *our* sins were all removed by the life and by the death of Christ, by all that He *did*, and yet more by all that He *endured* for us.



### SERMON III.

#### *LIFE IN CHRIST.*

#### ROMANS VI. 9—11.

*Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

THESE words come to us with a solemn but familiar sound. They are heard twice in the services of Easter, and their echo lives throughout the Christian year, recalling on each Lord's day the same thought, "The Lord is risen indeed." But St Paul here dwells not

on the resurrection itself, but on the death that went before and the life that follows it; the death unto sin and the life unto God of Christ Himself and of Christ's members. Thus the two great mysteries, death and the life after death, are presented in connexion with the unity of mankind in Christ: and this is based in turn upon the unity of all in Adam. In the first Epistle to the Corinthians, St Paul has already introduced the comparison between Christ and Adam in reference to the death and life of the body: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive<sup>51</sup>."

But in the Epistle to the Romans the comparison is extended to our moral nature, and the first and the second Adam are the authors not only of death and life, but of sin and righteousness. In the fifth chapter this comparison is treated at length and with great care: it not only springs very naturally out of the immediate context, but stands in the closest

logical connexion with the whole preceding and following argument. So far St Paul has shown us sin as a fact visible in the world, felt in the conscience, and witnessed by Scripture,—sin reproducing itself in a deepening corruption and a growing misery, and making it impossible for man to restore himself: he has shown us also the love of God determining the form of redemption according both to this character of sin and to man's original nature, so that the power of God unto salvation is revealed in a righteousness, which has its source in God, and is bestowed by His grace as a free gift on all who by faith accept it.

He now deepens and strengthens his argument by showing that the *cause* of this universality of sin and death is the natural unity of mankind in Adam, and that corresponding to this there is a higher unity in Christ, who thus, as the true head and representative of the human race, becomes by His obedience unto death a source of righteousness and life for all.

We thus pass from that aspect of redemp-

tion in which as a transaction, so to speak, or a covenant, between the Father and the Son, it is veiled in the mystery of the Godhead, to that other aspect of it, in which Christ appears as a partaker of our nature.

We have already seen that the Incarnation might have been needed prior to any consideration of sin: we shall now find that its significance extends beyond the act of expiation, and its power continues when sin shall be no more.

It is evident that the comparison between Adam and Christ is no rhetorical illustration, but an earnest argumentative statement of two great truths, universal sinfulness and universal redemption, in their essential connexion as founded upon the unity of mankind in Adam and in Christ. And it is well to notice that St Paul thus bases a deep and important doctrine upon the fall of Adam as a known and admitted fact: to *him*, at least, the Fall was a fundamental part of the religious history of the world, and the record of it in the book

of Genesis an unquestionable portion of revealed truth.

His representation is wholly derived from the original narrative: he introduces no new feature either here or in the Epistle to the Corinthians, and it is therefore gratuitous to assume that he drew from any other source<sup>28</sup>.

Traces of the same doctrine in the Apocryphal Books and in Rabbinical writings, so far as they show the opinion prevalent among the Jews in various ages, may tend more or less to confirm, but cannot possibly weaken, the Apostle's testimony to the historical truth of the Fall as the source of sin and death.

Any one who reads the passage in the 5th Chapter of Romans, noticing the constant recurrence of "the one," "the many," "the all," sees at once that the master-thought of the whole is *the unity of the many in the one*. Bearing this in mind, let us dwell for a moment on the 12th verse, and notice particularly how the emphatic position of the

words "by one man," gives to them a force extending over the whole verse. "Wherefore, as *by one man* sin entered into the world, and death by sin; and *so* death passed upon all men, for that all have sinned."

The great truth thus taught is, that the death of the body in man, for St Paul speaks only of the world of man<sup>53</sup>, is the result of sin; a view familiar to us as Christians, but not to the heathen, who regarded death "not as a punishment, but as either a necessity of nature, or a rest from toils and troubles<sup>54</sup>." If we introduce the ideas of "moral death" and "the second death," we seek to grasp more than the passage really contains, and thus relax our hold on the fundamental truth, that bodily death is the penalty of Adam's sin. "Moral death" is only a figurative expression for sin itself: "the second death," as is shown by the very phrase and the context in which it occurs<sup>55</sup>, does not begin till *after* the resurrection and the final judgment. To introduce such an idea into the present passage is to confound

the last judgment, of which it is said "they were judged every man according to their works," with the judgment pronounced upon Adam, which though not in words yet in effect extended to all his descendants equally, prior to any consideration of each man's works, and without any distinction between the evil and the good. The fact seems to be that St Paul brings into the comparison only those effects of Adam's sin which are *transmitted* to all his posterity alike; namely, the inheritance of death and of a sinful nature; while the grace of Christ does not precisely and simply *reverse* these effects, but overpowers them by the greater blessings of righteousness and everlasting life. We must remember also that the death of the body as denounced upon Adam could not be viewed as a merely temporary separation of body and soul, but must have seemed to be the beginning of some permanent state whether of misery or of nothingness. Hence the gloomy view of death which pervades the Old Testament, except in some few

remarkable prophecies: for it was only when Christ "brought life and immortality to light" by His own resurrection, that the Christian view of death as a temporary separation of body and soul, a transition to a higher life, could be fully realized. The last clause of the verse, "for that all sinned," has been made from the earliest times the basis of opposite systems of doctrine. It is here that we find the importance of carrying on through the whole verse the words "by one man." Their influence on the last clause seems to be decisive, determining its meaning to be that which has been commonly held on other grounds, that "through *one* man *all* sinned." The same thought is repeated by St Paul again and again in the following verses: "through the disobedience of the *one* man the *many* were made sinners." If death entered *through sin*, and *so* passed on, then death can have extended to *all* only on the ground that *all* sinned; otherwise the cause would not be co-extensive with the effect: but if *all* sinned



by *one*, then, as the 15th verse states, "by the offence of the *one* the many died." The Apostle's whole reasoning rests on these two principles: (1) Sin is the cause of death; (2) Sin and death, by virtue of the unity of mankind, are both transmitted from one to all.

Thus the sin of the many and the death of the many are included in the sin of the one and the death of the one, and there at their common source the connexion between sin and death is fixed once for all.

But how can sin be the cause of physical death? It would be enough to answer that such was God's appointment: our ignorance of the *mode* can be no objection to the fact, until we understand fully the relations between the moral and material worlds as they meet in our own nature.

But we may add, that we do observe a mysterious influence of the mind over the body; and the tendencies of this influence, so far as they are known, agree with the doctrine

of Scripture, that there is a connexion between moral and physical corruption.

Again, while the derivation of all mankind from Adam rests on the authority of revelation, there is an actual unity of nature both in body and soul which none can deny<sup>ss</sup>: and the law that 'like begets like' is in no point more certain than in the transmission of sin and death. As surely as we derive life from our parents, so surely is the inheritance already encumbered with the claims of mortality. And while the mental and moral nature transmitted from generation to generation is essentially the same, in no point is this sameness more certain as a fact of observation than in the manifold infirmities and propensities which attest the presence of sin.

This view of sin as derived from the one to the many shows the depth and strength of its hold on human nature, yet it does not make it any true part of that nature. For transmission is not limited to what is original and essential, but accidental and peculiar

affections of the nature are often transmitted with it.

On the other hand, the view of sin as arising independently in each gives to it a contingent character, and so fails to account for its universality as recognised by experience and by conscience,—leaves room for self-deception and self-righteousness, and so destroys the universal motive to a merciful judgment of our fellow-man, “cast out first the beam that is in thine own eye.”

So long as this universal law of the transmission of sin and death is maintained, it is evident that man cannot be redeemed from their bondage, except by the introduction into his nature of some new element of greater power than sin, able to counteract its effects, and to be imparted, as sin itself is, to each member of the human race.

That new and divine element, brought into vital union with man's nature, is the life of the Son of God—“In Him was life, and the life was the light of men.” He

alone is the true and perfect image of the invisible God, and to His image all must be conformed who are to be called the sons of God.

The mystery of Christ's Holy Incarnation veiled the birth of a closer and more real union between God and man than had ever been imagined in the dream of the mystic or the longing hope of the saint.

Begotten of the Holy Ghost, Christ became the New Man created in righteousness and true holiness:—born of the Virgin Mary, He was made flesh of our flesh and bone of our bone. He was made in the likeness of men—in the likeness even of sinful flesh—for He took that same flesh, which in us was sinful, and made it sinless in the very act of taking it<sup>66</sup>. Thus human nature, steeped again in the original fountain of life, became a new creation in righteousness.

And when that righteousness, which in Him was ever perfect, had been tested and proved throughout a life exposed to every

temptation yet free from every defect, enduring the extremity of suffering yet maintaining the perfection of obedience, then in His person human nature was for the first time fitted to enter at once into life eternal. And why did He not enter at once? Had the Son of God come among men only as a Teacher of righteousness, to declare the name of the Lord, and to make His glory known, to win us back to obedience by assurance of the Father's love and of the blessed life prepared for us,—we see not why He need have taken our nature at all. His testimony might have had greater weight had He appeared in angel-form or some still brighter manifestation of power and glory.

Had He come to be to us no more than an example of godly life, then after taking our nature, and so perfecting holiness and condemning sin in the flesh, He should have ascended at once into the heavens like an Enoch or Elijah without tasting the bitterness of death.

Or had He not loved *us* too well to set aside His fallen creatures, He might have formed a new race of beings distinct from the posterity of Adam, and led *them* into everlasting life by some other way, than through the grave and gate of death.

But His love had chosen a harder task, to restore the fallen, to save the lost, to sanctify the unholy, to give life and immortality to those on whom the irrevocable doom had passed, "Dust thou art, and unto dust shalt thou return."

This was a work impossible except to a power almighty and a love divine. But the Son of God Himself took our nature and shared our infirmities, sorrows, and temptations, winning us by human sympathy, that so He might bind us fast for ever to His divine love; and when He had thus condescended to our low estate and placed Himself under the same conditions with us, He wrought out a perfect obedience, such as we could not work, and so proved that sin

had no place in Him, and therefore death no power over Him. Body and soul were both His own, free from the bondage of sin, free from the penalty of death.

Therefore could He do for others, that which He needed not to do for Himself: He could conquer for us the enemies who had no power over Him: He could bear for us a penalty which He had never owed. For us He could lay down the life, which none had right or power to take: for us He could offer to God the sacrifice and sweet-smelling savour of a sinless life and a loving death.

It has been much disputed of late whether the expression that "Christ died *for us*," should be understood as meaning that He died in our *behalf*, or that He died strictly in our *stead*.

It is well known that the original word does not *in itself* contain the idea of an exact substitution: but on the other hand we must remember that it is by far the most common form of expression, even in cases of exact sub-

stitution, when the death is willingly endured *for another's good*,—as in the Greek legend, where the husband is doomed to die, and the wife gives her life instead of his<sup>57</sup>.

But while the language used is not inconsistent with the strictest substitution, it would lose more than half its power and value for us if limited to that sense. Mere substitution does not of necessity imply a kindred nature: when “Abraham took the ram, and offered *him* up for a burnt offering *in the stead of his son*,” this was an act of direct and simple substitution and it is so expressed.

But even where there is a kindred nature, where man dies instead of man, this does not of necessity *imply a benefit* received: the innocent may die in place of the guilty by accident or by mistake, but he does not thereby make expiation for him.

There may even be a sort of expiation made, and so a benefit received, and yet this may *imply no love*. Arbitrary power may spare a life which is justly forfeited and make



satisfaction to its own capricious cruelty by slaying the guiltless. But he who *thus* dies in another's place, gives thereby no proof of love.

But when the Scriptures speak of Christ dying *for us*, they imply His union with us in a common nature, they imply the benefit received by us of reconciliation to God's favour, and above all they imply the self-sacrificing love of Him, who died to confer that benefit upon us.

Surely these are the thoughts which make the death of Christ so precious to us, and yet not one of them is necessarily contained in the word substitution. Let us beware then lest while arguing about words we miss the great truths which they are intended to convey.

That our blessed Lord gave His life a ransom for many, that He purchased His church by His own blood, that the chastisement of our peace was upon Him, and with His stripes we are healed, that the Lord hath laid on Him the iniquity of us all—this is

most plainly taught in the Scriptures, and in all this He was indeed our substitute, but He was also much more:—in His own nature He was the *One* man in whom all men are included,—by God's appointment He was the representative whose acts are valid for the benefit of all—"For we thus judge, that if one died *for* all, then *all* died<sup>as</sup>,"—in His almighty power He was the champion who fought on our behalf against foes who were too strong *for* us,—in the freedom of His self-sacrifice, and the perfection of His divine love and human sympathy, He was the friend and the brother who gave His own life for us, even for His enemies.

We must notice more closely the Apostle's expression "He died *unto sin once*." Once only: for in that moment the representative of all that ever sinned and suffered, of all that ever shall sin and suffer on this earth, became for their sakes subject unto death, died once *for* all the sins of all mankind, and so died once and for ever *unto sin*.

The expression "dying *for* sin" declares the efficacy of that sacred death in making atonement and winning forgiveness for sins committed: the expression "dying *unto* sin," implies the power of His death to deliver from the dominion of sin indwelling. In the former sense we cannot share His death, we can only profit by it; we can make no atonement, offer no sacrifice for sin. In the latter sense we must die with Him, if we hope to live with Him.

His death *for* sin declares to every man who will hear and believe—"Thy sins are forgiven thee."

His death *unto* sin adds the command "Go, sin no more," and the promise "Sin shall not have dominion over you." The claim of sin is annulled, because its utmost penalty is paid: "He that is dead is freed from sin." Christ therefore yielded once that He might conquer for ever, conquer not for Himself who needed no victory, but for us that through Him we may be more than conquerors.

And how does the believer share in this victory? How does *he* die unto sin? Even by being united with the conqueror in His death.

"Know ye not, that so many of us as were baptized into Christ, were baptized into His death?"

There is a tone of reproof in the Apostle's words "Do ye not know?" Do ye not understand the meaning and the power of your baptism? He speaks of it first as baptism "into *Christ*," that is an entrance into union with Christ, so that he who comes with faith in his heart, or *for whom* the promise of faith is graciously accepted, is made in baptism a member of Christ, a part of His mystical body.

But then the Apostle goes on to declare that all who are baptized into Christ are "baptized into His *death*."

He died *for* sin, and so by baptism into His death we are made partakers of the forgiveness of sins.

Again, "He died *unto* sin," and in this

sense also we are baptized into His death. "Our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

But why does the Apostle exhort those who have already died unto sin not to live any longer therein? Why warn the dead against continuing in his former life?

He saw, as we also see, that sin reigns in too many of those who have in baptism died unto sin.

That sacramental death does not remove the infection of sin or destroy its power at once. It is not enough to have died unto sin once, he must learn to die daily: it is not enough to have been made members of Christ, we must let the knowledge of that truth have its due influence on our hearts and lives.

God gives us in His holy sacraments all needful grace and strength for the work to which He calls us: but we must be fellow-workers with Him. The assent of our will to His gracious purpose, the belief of His pro-

mises, the use of His gifts,—these are what He requires of us.

This is the practical question for us who in our infancy were baptized into Christ's death? Are we still living in sin, or are we mortifying sin, crucifying the old man with the affections and lusts? And when we use such expressions are we careful to apply them as St Paul does to the plain duties of a moral and religious life?

"Mortify," he says, "your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness...Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him that created him<sup>60</sup>."

They who aspire to high degrees of holiness must first see that they die unto sin in this plain sense: and in striving earnestly to

purify the heart from fleshly lusts, from wrath, and from selfishness, they will find that they are engaged in no easy task, but have need of a power greater than their own, a strength that only God can give.

From the death unto sin in Christ and in His members, let us pass to the other side of the same great truth, the living unto God. And here again all rests upon the person and the work of Him who bore witness of Himself, "*I am* the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die<sup>a</sup>."

And first let us remember that the life which he liveth unto God is still a real human life.

Let us go back in thought to those forty days when our Blessed Lord, having risen from the dead, still appeared among men, showing Himself alive after His passion by many infallible proofs. It is from this point of view that we catch the full force of the

words, "Christ being raised from the dead, dieth no more."

Let us place ourselves for a moment in the position of those first disciples, and try to realise the wonderful truth, which then forced itself upon their belief.

There stood then on the earth before their eyes, in a real and living body, the *One* man who had gone down to the grave, and passed within the gates of death, and there, in that unseen world, had conquered the king of terrors in his own dark realm; who had dwelt for a time among the souls of the departed, and then returning in triumph had burst the iron bars and broken the gates of brass asunder. I say the *One* man who had done this, though at that very time there were dwellers upon earth, who had travelled into that same land of darkness, and now stood once more praising God in the land of the living. Doubtless the daughter of Jairus still lived to reward her father's humble faith; the widow of Nain



still gazed in love and wonder on the son received back from the dead; the sisters of Bethany still saw in Lazarus a living proof of the power that drove corruption from its prey and bade the grave give up its dead.

But Lazarus, and the widow's son, and the daughter of Jairus, these were but restored to the common lot of men, they must go down to the grave once more. They were witnesses indeed that the power of death was not invincible: in them he had been conquered, but conquered only for a while, to return again, and re-assert his power over the perishable body. But with the Conqueror Himself it was not so. His was no passing triumph, no momentary victory: in Him the power of death is for ever broken, the victory of the grave for ever passed away. "Christ being raised from the dead, dieth no more: death hath no more dominion over Him."

This human life is a heavenly life. It

was the same body in which He was crucified, and rose from the dead, and ascended into heaven, and sitteth now at the right hand of God, and shall come again to judge both quick and dead: the same body, and yet changed: no longer a body of humiliation, but "the body of His glory<sup>33</sup>."

It is He whom the first martyr Stephen saw when being full of the Holy Ghost, and with a face as it had been the face of an angel, "he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

It is He whom the persecutor Saul beheld on the road to Damascus, when at midday he saw in the way a light from heaven above the brightness of the sun, and heard a voice saying, "I am Jesus of Nazareth, whom thou persecutest."

It is He, who laid His right hand upon John, and while the beloved Apostle, who once could lean on Jesus' breast, lay trembling at His feet as one dead, said unto him, "Fear

not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

But again this human, heavenly life is a divine life, a living unto God. The life of our Blessed Saviour on earth was already a living unto God, but though the fulness of the Godhead dwelt in Him bodily, He was still capable of tasting death for all men. But after He has once died unto sin, death hath no more dominion over Him: His whole human nature is filled inseparably with the power of that endless life, which dwelt from the beginning in His Godhead. When His work on earth was well-nigh finished, the prayer that He uttered for Himself in the depths of His humiliation was, that He might return to the bosom of the Father: "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was."

That prayer is accomplished, and in it

the prayer which He uttered for all that are His: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me<sup>as</sup>." Sitting in the heavens, from which He once looked down with pitying eye upon the sins and sorrows of a lost world, and "wondered that there was no intercessor," He looks down now on a Church ransomed by His own death and quickened with His own life.

Already He is Lord of the dead and living: for the dead, in Him, are no longer dead, they live unto the Lord. For to live and to impart life, to be immortal and to bestow immortality, is to Him the same thing.

As our natural life is derived from the first Father of our race, so all spiritual life flows forth from the fountain of life in Christ Jesus our Lord. "The first man Adam was made a living soul, the last Adam a quickening spirit."

And as the death unto sin is in one sense

already past, so is the life unto God already begun in every soul that the Spirit of Christ has quickened. Therefore reckon ye yourselves even now to be "alive unto God through Jesus Christ our Lord."

To those who not only so reckon themselves alive unto God, but desire daily to walk in this newness of life, how full of strength and comfort is the thought that their life has its hidden root in the life of their glorified Lord!

And it is well to notice how St Paul, while ascribing to the *death* of Christ our release from present wrath and our restoration to God's favour, bases the sure hope of our final salvation upon His *life*. "For if when we were enemies we were reconciled to God by the *death* of His Son, much more being reconciled, we shall be *saved*,"—that is, as the verse before expressly teaches—saved from the wrath to come—"by *His life*." He who now quickens the soul through the operation of His Spirit, will then quicken the

body also by the power of His resurrection, and will unite both body and soul for ever to Himself in the power of His own indissoluble life.

When the believer shall thus be conformed to the image of His Lord—when the body of humiliation shall be made like unto the body of His glory, when every taint of sin shall be purified, and every defect supplied, each weakness strengthened, each grace made perfect, when the whole man thus renewed in God's image shall shine for ever in the light of His countenance—then, at last, shall man have attained unto that glory of God for which he was created, then shall every faculty of his mind rejoice in the light of the knowledge of the glory of God, and all his capacity of love be filled with the love of God.

Of the glory, indeed, of the Divine nature how much shall then be revealed, we know not: at present it is beyond the utmost reach of our conception; but by fixing our thoughts on the glorified humanity of Christ we may,

in some measure, in heart and mind thither ascend where He is.

Let us, then, love to dwell on the picture of His earthly life in all its unsullied holiness; let us recall the tenderness that was seen in every outward gesture and deed, the words that won their easy way to every heart, the sighs and tears for human sorrows, the gentle endurance of sufferings borne for us, the Godlike patience with which He met the fiercest scorn and malice of His enemies, the Divine love breathed forth in the prayer, "Father, forgive them, for they know not what they do."

If such was His life of humiliation, what must His life of glory be?

Retaining the subtle power of a kindred nature to touch the heart and kindle the affections, with His perfect humanity no longer veiling but revealing the Deity that dwells within and shines forth from it—encircled with all the majesty of heaven, thrones and dominions, principalities and powers—He shall

dwell for ever in the midst of His ransomed people, glorified in His saints and admired in all them that believe.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is. And every one that hath this hope in *Him* purifieth himself, even as *He* is pure.”



## SERMON IV.

### *THE LOVE OF THE SPIRIT.*

#### ROMANS V. 5.

*And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

WE are not always ready to give to the doctrine of the Holy Spirit's presence the welcome which it deserves. Its importance we cannot over-estimate, for "he that hath not the Spirit of Christ is none of His;" and it is only some fault in ourselves that can explain any distaste for a truth which is based upon man's deepest wants, and adapted to all that is noblest in his capacities.

"God is a spirit, and they that worship

Him, must worship Him in spirit and in truth." In these words of our Blessed Saviour we see the essence of that communion with God, which is man's happiness and glory. It is because man is a spirit that he is capable of holding communion with the Father of spirits; or rather we may invert the thought and say, that for the very sake of this communion God made man in His own image—a spiritual being.

St Paul could quote with approval the thought of the heathen poet, that "we are the offspring of God," for it enabled him to appeal at once to the consciousness of his hearers, that man is something more than other creatures of God's hand, that he is the child of the heavenly Father, who degrades his own nature and dishonours the Author of his being, whenever he thinks of God as anything less than the Eternal Spirit, or offers to Him any other than a spiritual worship.

But we have seen how St Paul traces back the fearful power which sin had gained over

the heathen to *this* source,—that “they did not like to retain God in their knowledge,” that “when they knew God, they glorified Him not. as God, neither were thankful.” This shrinking from the knowledge of God, and from a thankful recognition of His glory *as* God, is the surest sign that there is something wrong in man’s condition. How can it be in accordance with the true nature of the creature to shun his Creator? If we realize at all the thought that “in Him we live and move and have our being,” how can it be other than *unnatural* to turn away from the first source and continued support of our life, from the highest object of all thought, and love, and hope?

The very nature of our faculties, which can originate nothing of their own, but must receive all from His fulness, teaches us that for their right exercise, in which our happiness consists, we need His constant help and presence.

Thus it is a first principle of natural religion that God though unseen is ever near, that He

is present not only in all things as the cause of their being, but present as the Father of spirits to His spiritual creatures, searching all hearts, knowing all desires, and anticipating every thought.

Thus we are not surprised to find that the Christian doctrine of the indwelling of the Holy Ghost is but the realization and development of a truth already recognized in its less perfect and less definite form by the prophets and saints of the older dispensation. Most truly may we apply to the Spirit of Christ all that the psalmist says of the ever-present and omniscient God: "O Lord, Thou hast searched me out and known me: Thou knowest my down-sitting, and mine up-rising: Thou understandest my thoughts long before. Thou art about my path, and about my bed, and spiest out all my ways. For lo! there is not a word in my tongue, but Thou, O Lord, knowest it altogether<sup>68</sup>."

Is it strange that man as a sinner should shrink from such a presence? That fear, as

well as wonder, should prompt the thought, "Whither shall I go then from Thy Spirit; or whither shall I go then from Thy presence?" It was to remove the cause of this shrinking fear, to deliver man from the sin, which made him dread the presence of a holy God, to win for him the special gift of the Spirit, and so to restore him to a loving communion with God,—it was for this purpose that the Word was made flesh and dwelt among us, full of grace and truth.

Accordingly, in the New Testament the Spirit of God is called the Spirit of His Son, the Spirit of Christ, of Jesus Christ: and in one passage, according to a probable reading, "the Spirit of Jesus<sup>es</sup>."

It is clear that such titles do not refer to that relation in the Blessed Trinity, according to which the Holy Ghost proceeds from the Father and from the Son; but they describe the Holy Ghost as dwelling in Christ *as man*, and imparted by Him as the Head of the Church to all His members. They remind

us that when the Son of God was pleased to take our nature upon Him, the sanctifying power of the Holy Ghost prepared a body for Him to dwell in, so that He might be made in all things like as we are, yet without sin: and that the same Holy Spirit that thus prepared the way before Him, descended on Him in all His fulness, when "God anointed Jesus of Nazareth with the Holy Ghost and with power."

That this indwelling of the Spirit in Christ was all for our sake, is a point on which the early Fathers love to dwell. "He, who as God was Himself the Giver of the Holy Spirit, was as man anointed with the Spirit, that He might procure the indwelling and close kindred of the Spirit for us<sup>67</sup>." And again, "The Holy Ghost descended upon the Son of God made man, accustoming Himself to dwell with Him in human nature, to rest in man, and to inhabit God's creature, working in him the Father's will, and renewing him from his old state to the newness of Christ<sup>68</sup>."

But this renewal of man after the image of Christ must be preceded by a work of reconciliation and redemption. So long as man is at enmity with God he cannot receive the Spirit of God as a welcome guest, much less as an abiding inmate in his heart: nor can the Holy Spirit begin His work until the work of Christ is complete.

"The Holy Ghost *was* not yet, because Jesus was not yet glorified."

For it was the special office of the Spirit to bear witness of Christ's glory. "He shall glorify me, for He shall receive of mine, and shall show it unto you." And the glory of Christ here meant is that which was purchased by His Cross and Passion, and manifested in His resurrection and ascension; the glory which His human nature won by a sinless obedience even unto death, and received by being exalted to the right hand of God.

For by thus ascending up to heaven He gave the full and final confirmation of the truth of His divine nature, "I came forth from the

Father, and am come into the world: again I leave the world, and *go to the Father.*"

And by ascending clothed in *humanity* to the presence of Him with whom none but the righteous may dwell, He gave proof that in *our* nature He had fulfilled all righteousness. On earth He was already God with us; in heaven He is the Lord our righteousness, that we may be made the righteousness of God in Him.

Henceforth His glorified humanity, in which the fulness of the Spirit still dwells, becomes a source of life and righteousness, "a fountain of the Holy Ghost<sup>o</sup>."

In the first communication of the Spirit of Christ to the Church on earth, His coming was ushered in with solemn state. Sight and sound made known the presence of the Lord, and Giver of life; for He came suddenly with a sound from heaven as of a mighty rushing wind, amid the cloven tongues as of fire, and the voices of the Apostles speaking with other tongues as the Spirit gave them utterance.



Such outward signs and tokens of His presence became the majesty of God's Holy Spirit at His first entering into His great earthly temple the Church of Christ.

But there is in that temple an inner shrine into which the Spirit enters "not with observation:" He makes His secret dwelling-place within us. And it is of this that St Paul speaks in our text, and not of the Pentecostal gift to the Apostles for their special office and for the first establishment of the Church on earth. Writing nearly thirty years later to the Christians at Rome he speaks of the Spirit as given to himself and to them, and he tells them afterwards, in a passage which I have already cited, that they are none of Christ's, not Christians at all, unless they have the Spirit of Christ dwelling in them.

That this with St Paul was no merely ideal truth but one of the most real and practical significance, is shown by a remarkable example of the mode in which he applied it.

"Know ye not," he writes to the Corin-

thians", "that ye are the temple of God, and that the Spirit of God dwelleth in you?" And again he repeats the question, "know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God?"

We might suppose that St Paul had addressed these solemn words to some few chosen saints, eminent in faith and holiness. But when we look at the context, we find on the contrary that he is rebuking those who by gross impurity were defiling that body which he declares to be a temple of the Holy Ghost. He does not tell such sinners that the Holy Ghost has not been given to *them*, but addresses to them a much more fearful warning, "if any **man** defile the temple of God, him shall God destroy: for the temple of God is holy, which temple *ye* are."

In this example of St Paul's teaching we clearly see that we cannot limit the gift of the Holy Ghost to such as receive Him willingly and strive to make themselves meet for His abiding presence: but in some real and

solemn sense we must believe that the Holy Ghost has been given to every man who has been made by baptism a member of Christ. But on the other hand we see in this same example that it is not enough to have had the Holy Ghost once given to us: He must abide in us and work in us. The first beginning of His work is silent and unnoticed: He comes as a Spirit of life; and that new birth of which He is the cause is compared to the wind that bloweth where it listeth and none can tell whence it cometh or whither it goeth: the effect may be discerned, but we can no more understand the operation than we can *see* the first stirring of the viewless air.

The life which the Spirit imparts is that life which is in Christ now that He is raised from the dead and dieth no more—the life that He liveth unto God.

The power of imparting this life to all is the reward that Christ purchased by His precious death: it is so represented by the prophets in whom the Spirit of Christ testified before-

hand His sufferings and the glories which should follow. Thus Isaiah after his prophecy of Messiah's passion adds in the same chapter, "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied."

And the same Psalm, of which our Lord applied the opening words to Himself upon the cross, "My God, My God, why hast Thou forsaken me," closes with the promise of His reward: "All they that go down to the dust shall bow before Him, and none can keep alive his own soul. A seed shall serve Him: it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this."

To the same quickening power of His resurrection our Lord Himself referred, when, after declaring that the hour was come for the Son of man to be glorified, He added "Except

a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit<sup>71</sup>."

This promised seed, which is to reward the travail of His soul, is begotten of the same Holy Spirit as Christ Himself.

And thus there is seen to be a two-fold bond between Christ and His members: He by the operation of the Holy Spirit became our brother in the flesh, that we being begotten anew of the same Holy Spirit that was in Him might thus become His brethren in a new and spiritual life. He was made *like* us, a living soul, in order that He might become to us a quickening spirit. "That which quickeneth us," says Hooker, "is the Spirit of the Second Adam, and His *flesh* that wherewith He quickeneth<sup>72</sup>."

The Spirit therefore is called the Spirit of adoption, and they whom He quickens are made the sons of God, because God's own Son is the well-spring of their life: and so our Saviour Himself says of those who shall

be counted worthy to obtain *that* world that "they are the children of God, being the children of the resurrection"<sup>3</sup>."

But we must not think only of that part of the Spirit's work in which we are the passive recipients of His power.

"The law of the Spirit of life...in Christ Jesus hath made us free from the law of *sin* and death"<sup>4</sup>." The law of sin and death is one law, whose operation begins in sin and ends in death: and both from sin and death we are delivered by the one Spirit of Christ, whose work must begin in the soul that it may be completed in the body.

So irrevocable even for those in whom the life of Christ is begun, is the doom whereby in Adam all die, that the Apostle speaks of it as already accomplished: "If Christ be in you, the *body* is *dead* because of sin, but the Spirit is life because of righteousness"<sup>5</sup>."

And the very fact, that we are *not* released from dying in the body, seems to assure us how much better must be the life that is in

store, than anything that a continuation of this life could offer. Deliverance from the mere pain and penalty of death seems not even worthy to form part of so great salvation. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

To the Christian therefore it ought to be but a light affliction that the outward man must perish, if only the inward man be renewed day by day, if only the Spirit that shall hereafter quicken our mortal bodies be already dwelling and working in us as a Spirit of holiness. For the Spirit of Christ comes to us full not only of the power of His resurrection, but of the holiness that breathed in His sinless life, and of the grace, mercy, and peace that flowed from His atoning death.

Accordingly St Paul teaches us that the power which has wrought in Christ to raise Him from the dead, and which shall raise up us also by Him, is the same power that already works in them that *believe*. "*Ye are* risen

with Him through *the faith* of the operation of God who hath raised Him from the dead."

He does not teach us to rely on the operation of the Spirit to transform us suddenly, as by some magic force, from the death of sin unto the life of righteousness. He neither bids us rest upon baptismal grace as though the renewal of the inner man had been thereby already completed: nor leads us on the other hand to wait for any extraordinary manifestation of the Spirit's power, any call that must and will be heard, any irresistible influence that will suddenly overpower our rebellious will.

But He shows us that the Spirit works in accordance with the principles of man's true nature, "Ye are risen *by faith*." And *faith* we have already seen to be the proper disposition of man towards his Maker, based upon the original dependence of his nature.

But however natural faith may have been to man unfallen, what can now awaken in the sinner such a faith as may become a living



power pervading his spirit and bringing him into conformity with the image of Christ?

The question may be answered in the words of our text, "*the love of God* is shed abroad in our hearts by the Holy Ghost which ~~was~~ given unto us."

"The love of God," ~~not~~ that *we* loved Him, but that *He* loved us. The former sense ~~has~~ indeed often been attributed to the passage<sup>76</sup>, and not without some show of reason; for it is very certain that whatever love we have to God is not of natural growth, but of the Holy Spirit's work. But the whole context shows us that St Paul is speaking here of God's love to us. "Hope," he tells us, "maketh not ashamed:" that is to say, the "hope of the glory of God"—for of that he is speaking—does not put us to shame by deceiving or disappointing us: and why? "because the love of God has been shed abroad in our hearts."

Surely the Christian's hope rests not on anything in himself, not even on his *love to*

*God*, but on the one sure foundation of God's eternal love to him.

Again, if we look at the following verses we find in them no mention of man's love to God; but we find St Paul at once explaining what he means by the love of God. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth *His love towards us* in that, while we were yet sinners, Christ died for us."

*This* is the love which St Paul describes as having been poured out in the hearts of believers, like a full-flowing stream on a thirsty land, or like a flood of warm sunshine upon eyes that have been longing for the light of day.

Observe how the Apostle turns into a source of strongest hope, that which in itself might make us most full of fear. He teaches us to look on past sins no longer as the ground

of God's condemning wrath, but as a measure of the greatness of His forgiving love.

How far such teaching goes beyond that of the natural conscience and of the moral law! The law can only say, "This do and thou shalt live:" the conscience pointing to our many sins can only testify to the righteous judgment of God, that "they which do such things are worthy of death." But if we will listen to the Spirit's teaching, He will convince us indeed of sin with a power unknown both to conscience and to law, but He will at the same time convince us also of a righteousness, which the Father's love has prepared for us in Christ.

And here again we see that the Spirit works according to the principles of our human nature. There may be a cold belief of the understanding, which has no power to purify the heart or kindle its affections: but a *living* Faith must feed upon divine love. We see too that the means by which the Holy Spirit works in the heart are no other than the great truths already revealed in the Gospel,

the sinfulness of man and the redeeming love of God.

Forgiveness is purchased, God's righteousness is manifested, eternal life is offered; one obstacle alone remains to be overcome: "Ye *will* not come unto me that ye might have life." It is the *will* of man that must be won; not overpowered by an irresistible grace, but gently subdued by the still small voice in which the Spirit tells of a Father's love.

It is a proof of the strange perversity of our fallen nature, and of the strength with which sin is rooted in us, that there should be *any* difficulty in winning our consent to accept the gracious pardon which our Heavenly Father offers and to enter into the liberty of the glory of His children.

And yet there is a difficulty so great as to be overcome only by the energy of a divine agent and only by the application of the strongest motive that can stir man's heart—the sense of *being beloved*. "I drew them," God says by His prophet Hosea, "I drew them

with cords of a man—with bands of love:” on which words a recent commentator remarks, “Bands they are, that draw the Soul with a constraining power, yet bands so gentle that we may count them perfect freedom”.

The response to God’s *love shed abroad* in the heart, is faith and love towards God—not separate, but growing together—a loving faith<sup>78</sup>.

It is this vital principle, quickened and strengthened by the Spirit dwelling in us, that makes us partakers of the life of Christ, and by a gradual restoration of that which is corrupted and decayed transforms us to His image. That image is the glorified humanity of Christ, and into it enters every element of our true human nature, perfected in Him by union with the divine.

Accordingly Christ’s life on earth is the example which the Spirit sets before us: His holiness, His truth, His love, His willingness to suffer for others’ good, His unwavering faith in the justice and the love of His heavenly Father, these are the mind of Christ that must

be formed in us, the pattern after which His Spirit seeks to mould our spirits.

The natural affections therefore are not superseded by divine grace, but purified and exalted: the natural virtues grow up into the fruits of the Spirit. Love, joy, peace, and the other spiritual graces are no foreign plants: however wild, stunted, and withered they have become, yet the heart of man is their natural soil.

The germ of each was found by our blessed Lord in that human nature which He assumed: united in Him with the divine perfections, fostered by the Holy Ghost, tried by temptation, strengthened by suffering, each grew into a goodly tree, planted with deep roots in Christ's humanity, but raising now its fair and noble head beside the throne of God.

May these "trees of the Lord" not only be planted in us, but so watered by the love of God poured out in our hearts by the Holy Ghost, that they may live and grow and bring forth fruit unto perfection.

Time forbids me to dwell longer on these thoughts, for I have been asked to say a few words concerning the cause, for which a collection is about to be made". . . . .

I will conclude, then, with a borrowed thought which seems not less appropriate to the cause which I now commend to you, than to the general subject which we have been considering. It is one of the Greek Fathers<sup>80</sup> who thus writes: "A child is ever of the same nature with him of whom he is begotten: if therefore thou hast received the Spirit, and been made a son of God, show in thy will the likeness of thy Father, show the divinity that dwelleth in thee.

"For he that has been made a child of God must be recognized by the same tokens whereby God Himself is known.

"God openeth His hand, and filleth all things living with plenteousness: the Lord is gracious unto all, His mercy is over all His works.

"If thou art occupied in like manner, then art thou become in truth a child of God: but

if thou remainest among the evidences of sin,  
thou boastest thyself in vain of the heavenly  
birth: thou art but a son of man, no son of  
the Most High."





## NOTES.

<sup>1</sup> Augustine, *Serm.* 126: "Miratur alia, cum sit ipse mirator magnum miraculum."

<sup>2</sup> See Neander's *Church History*, I. p. 14: "Views of the elder Pliny," a free paraphrase of thoughts collected from various passages, especially *Hist. Nat.* VII. c. 1, 51, and 54. Compare Pascal, *Pensées*, Art. II. 8: "Il ne sauroit empêcher que cet objet qu'il aime ne soit plein de défauts et de misères: il veut être grand, et il se voit petit; il veut être heureux, et il se voit misérable; il veut être parfait, et il se voit plein d'imperfections, &c.:" and Art. VIII. 1, especially the passages beginning, "Quelle chimère est-ce donc que l'homme?" and, "Connoissez donc, superbe, quel paradoxe vous êtes à vous-même."

<sup>3</sup> Bengel, *On St James* iii. 9. Calvin comments on the passage thus: "If any one object that the image of God has been destroyed in human nature by Adam's sin, we must admit that it has been miserably disfigured, yet so that some lineaments are still apparent." Elsewhere he says more incautiously that "the heavenly image was obliterated" in Adam. *Inst.* II. c. 1, 5. On the dis-

inction drawn by the Fathers between "imago" and "similitudo," see Massuet, in Iren. *Dissertat.*

III. Art. 9 (Stieren's *Irenæus*, II. p. 349).

<sup>4</sup> Rom. v. 2; 1 Thess. ii. 12; 2 Thess. i. 9.

<sup>5</sup> 2 Cor. iii. 18.

<sup>6</sup> 1 Cor. xi. 7.

<sup>7</sup> Matth. xix. 16—22.

<sup>8</sup> Luke xv. 14, 16.

<sup>9</sup> Rom. i. 16, 17, 18.

<sup>10</sup> Rom. i. 18, 19, 20.

<sup>11</sup> On the Pantheist's dilemma in reference to the reality both of the Infinite Mind and of finite minds, see Saisset, *Essay on Religious Philosophy*, (E. Tr.) II. p. 105.

<sup>12</sup> "Je répète donc que tant qu'il s'agit de constater les phénomènes de la gravitation, de l'affinité, de l'action nerveuse, et de ramener ces faits à une forme générale, les sciences s'en acquittent parfaitement; mais s'agit-il de comprendre ces phénomènes, de savoir quelle est la cause de l'attraction, quelle est la cause de l'affinité, quelle est la cause de la vie, voilà ce que la physique, la chimie, et la physiologie ne m'apprennent pas." Saisset, *L'Âme et La Vie*, p. 80. Sir John Herschel somewhere writes, "That mystery of mysteries, gravitation!"

<sup>13</sup> *De Civitate Dei*, XI. 2.

<sup>14</sup> Ecclesiasticus xliii. 30—33. Compare Job xxvi. 14.

<sup>15</sup> Rom. i. 21—23. Compare Isaiah xl. 18—27; xlv. 9—20; xlv. 5—7.

<sup>16</sup> Aug. *de Civ. Dei*, XII. 8: "Deficitur enim non ad mala, sed male; id est, non ad malas naturas, sed ideo male, quia contra ordinem naturarum ab eo quod summe est ad id quod minus est." XIV. 4: "Non enim fit peccatum, nisi ea voluntate, qua volumus ut bene sit nobis, vel nolumus ut male sit nobis." Compare Butler's argument (*Analogy*, Part I. c. III. s. 4), that "there is nothing in the human mind contradictory to virtue," no "approbation of vice as such, in itself, and for its own sake."

<sup>17</sup> Müller, *Christian Doctrine of Sin* (E. Tr.), I. p. 113. "If, on the one hand, love to God is not of course mere *gratitude* for benefits received, but also essentially love of *adoration*, worshipful of His perfection; so this very perfection, apprehended in its inmost essence, is nothing else than self-impacting love."

<sup>18</sup> Rom. i. 24.

<sup>19</sup> Rom. i. 25.

<sup>20</sup> Ps. xviii. 12—14, and ciii. 19.

<sup>21</sup> Aug. *de Civ. Dei*, XI. 17. "Vitium autem ita contra naturam est, ut non possit nisi nocere naturæ." Ibid: "Etiam voluntas mala grande testimonium naturæ bonæ." Compare XII. 3, and XIV. 3: also Athanasius, *c. Apoll.* I. 14: Τί γὰρ περὶ τῆς ἀμαρτίας ὀριζόμενοι ταῦτα λαλεῖτε, φυσικὴν εἶναι τὴν ἀμαρτίαν λέγοντες κατὰ τὸν ἀσεβέστατον Μανιχαῖον;

<sup>22</sup> Æschylus, *Agam.* 741: compare Donaldson's *New Cratylus*, s. 335.

<sup>23</sup> Rom. i. 28.

<sup>24</sup> Rom. i. 29—31.

<sup>25</sup> Persius, *Sat.* III. 35.

<sup>26</sup> Rom. ii. 14, 15.

<sup>27</sup> Rom. ii. 1.

<sup>28</sup> Chalmers, *Lectures on Romans*, V. II. p. 393.

<sup>29</sup> Rom. ii. 2—6; 17—29.

<sup>30</sup> "Repente sic panditur scena amœnior."

Bengel.

<sup>31</sup> "Die δικαιοσύνη als göttliche Eigenschaft ist also sowohl immanent als transeunt: sie besteht einmal darin, dass Gott selbst δίκαιος ist, sodann aber darin, dass Gott den Glaubigen zum δίκαιος macht. Das Letztere führt uns sehr natürlich zu derjenigen Auffassung der göttlichen δικαιοσύνη, dass Gott eben weil und insofern er selbst δίκαιος ist, auch den Menschen δίκαιον haben will. Die δικαιοσύνη also, die er von den Menschen vermöge seiner eigenen δικαιοσύνη fordert, wird das Abbild der innergöttlichen δικαιοσύνη sein müssen." Lipsius, *Rechtfertigungslehre*, s. 147.

<sup>32</sup> "Veritas est affectus orationis conveniens menti, et affectus mentis conveniens rei...falsitas erit in *notionibus* quæ sunt in animâ, propterea quod æ rebus adæquatæ non sunt." Scaliger, quoted by Saisset, *Religious Philosophy*, II. 50.

<sup>33</sup> "The only conception we can form of the union between God and humanity, which is the end of religion, is that the highest act of freedom, in relation to the divine, consists in its allowing itself to be determined by God and His revelation, to be

filled with power and eternal life." Dorner, *Person of Christ*, Div. II. Vol. III. p. 245.

<sup>24</sup> Hooker, *E. P. B.* v. App. I. (p. 565, Keble).

<sup>25</sup> Aug. *de Civ. D.* XI. 21. Saisset, *Religious Philosophy*, II. 86.

<sup>26</sup> Hooker, as above, p. 567.

<sup>27</sup> "Ob id ipsum nos creavit, ut nos redimeret et sanctificaret." *Larger Lutheran Catechism*, quoted by Dorner, *Person of Christ*, Div. II. Vol. III. p. 246. "Cedit homo, Dei providentia sic ordinante." "Lapsus est primus homo, quia Dominus ita expedire censuerat." Calvin, *Inst.* III. 28, s. 8. See Müller, *Doctrine of Sin*, I. 283.

<sup>28</sup> Aug. *de Civ. D.* XIV. 10: "Atque ista permanente felicitate... alia major daretur, quæ beatissimis Angelis data est, ubi jam esset certa securitas peccatorum neminem neminemque moriturum."

<sup>29</sup> Irenæus, III. 19, 1; IV. 33, 4; V. 16, 2 (Ed. Stieren). Hilar. *de Trin.* XI. 49. Compare Dorner, *Div. I.* Vol. I. p. 316, and *Div. II.* Vol. III. p. 237: and the latter part of the Article "Jesus Christ" in Herzog's *Real-Encyclopædie*.

<sup>40</sup> "If we could ourselves make an atonement for our sins,..... then such an atonement might be thought of as preceding forgiveness, and the cause of it. But if God provides the atonement, then forgiveness must precede atonement; and the atonement must be the form of the manifestation of the forgiving love of God, not its cause." Campbell, *The Nature of the Atonement*, p. 18.

<sup>41</sup> Rom. v. 8—14.

<sup>42</sup> "Et quoniam nemo natura, sed quisquis malus est vitio malus est, perfectum odium debet malis, qui secundum Deum vivit, ut nec propter vitium oderit hominem, nec amet vitium propter hominem; sed oderit vitium, amet hominem." Aug. *de Civ. D.* XIV. 6.

<sup>43</sup> *Analogy*, Part II. c. v. s. 5, note.

<sup>44</sup> Compare Mozley, *Augustinian Doctrine of Predestination*, p. 325: and on the notion of God's character as 'simple absolute benevolence,' see Butler, *Anal.* Part I. c. III. (beginning).

<sup>45</sup> "Est itaque bonum solum simplex, et ob hoc solum incommutabile, quod est Deus." Aug. *de Civ. D.* XIV. 10, s. 1. "Ideo simplex dicitur, quoniam quod habet, hoc est." *Ibid.* s. 1. "Secundum hoc ergo dicuntur illa simplicia, quæ principaliter vereque divina sunt, quod non aliud est in iis qualitas aliud substantia." *Ibid.* s. 3.

<sup>46</sup> "But because in the self-same person, which is the highest, the greatest, and the only sinner, there is also an everlasting and invincible righteousness; therefore these two do encounter together, the highest, the greatest, and the only sin, and the highest, the greatest, and the only righteousness." Luther on Gal. iii. 13. So far as Luther's meaning is concerned, he is rightly vindicated by Campbell, *Nature of the Atonement*, p. 37.

<sup>47</sup> *Epist. ad Diognetum*, c. 9, c.

<sup>48</sup> See Bishop Bilson's excellent treatise on *Full*

*redemption by the blood of Christ*, a sermon preached at St Paul's cross against the teaching of certain fanatics, that Our Lord endured the torments of Hell in the Garden, or on the Cross, or in Hell itself.

<sup>49</sup> Hooker, *E. P.* v. Appendix I. where the subject is the doctrine of Reprobation. A far higher idea of merely human justice than the 'lex talionis' is suggested in the following passage: "The recognition of the moral necessity to set bounds to one's individual being and its claims, and to subject it to the law of the whole community, is not this the first act of self-liberation from that selfish solitude in which the Ego makes its own life its all and in all?" Müller, *Christian Doctrine of Sin*, I. 113. Cf. Plat. *Rep.* L. I. s. 6, 9, *et passim*.

<sup>50</sup> "Parce unicæ spei totius orbis, qui destruis necessarium decus fidei." Tertull. *de Carne Christi*, c. 5.

<sup>51</sup> Professor Jowett argues that "it would be an error to lay stress on the precise points of view taken by the Apostle in this chapter, considering that a different view occurs in the parallel passage." The *different* view, which is not even alleged to be *contrary*, is that in 1 Cor. xv. "the Apostle makes no allusion to the sin of Adam as the cause of his death," nor "to a prior state of innocence from which Adam fell."

It is an obvious answer that the subject of



1 Cor. xv. is simply the resurrection of the body, and not the righteousness of Christ: there is no room, therefore, in the comparison for any mention of Adam's sin, but only of his death.

Professor Jowett also urges that St Paul "could scarcely have said, 'The first man is of the earth, earthy,' if he had had in his mind that Adam had previously existed in a pure and perfect state."

A belief in the Fall does not imply that Adam's first state was *perfect*: but it is a singular argument, that St Paul could not have thought of Adam's fall from a previous state of innocence, *because* he uses the very language in which that fall is narrated: compare Gen. ii. 7 with iii. 9.

<sup>48</sup> We may grant to Prof. Jowett that "the Jews connected sin and death, and the sins and death of mankind with the sin of Adam, in the same way as the Apostle." But where is the proof that "he is arguing *κατ' ἀνθρώπων*, and taking his stand on the received opinions of his time"?

<sup>49</sup> That the phrase "entered into the world" neither excludes nor implies the previous existence of sin outside man's world, will be seen by comparing Joh. xvi. 28 and Wisdom xiv. 13.

<sup>50</sup> Cic. *in Cat. Or.* iv. 7.

<sup>51</sup> Rev. xx. 14; xxi. 8.

<sup>52</sup> See the able statement of Kalisch, *Commentary on Genesis*, p. 26; Lange, *Christliche Dogmatik*, p. 329 ff., and Keil on Genesis ii. 18—25, who quotes thus from Delitzsch: "That the races of men

are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, by the similarity in the anatomical structure, in the fundamental powers and traits of the mind, in the limits to the duration of life, in the normal temperature of the body and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the races."

<sup>86</sup> Tertull. *de Carne Christi*, c. 16: "Nostram enim induens, suam fecit; suam faciens, non peccatricem eam fecit."

<sup>87</sup> In the *Alcestis* the death of one person for another is expressed most commonly by *πρό*; by *ὑπέρ* in v. 155, 283, 682, 690, 701; by *ἀντί* in v. 434, 524, 716. That *ἀντί* expresses the bare external substitution is evident from such passages as the following:—

v. 283. ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς

ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν.

v. 377. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

v. 461. σὺ τὸν αὐτᾶς ἔτλας πόσιν ἀντὶ σᾶς ἀμειῖψαι

ψυχᾶς ἐξ Ἑλιδᾶ.

This proper sense of *ἀντί* cannot possibly be expressed by *ὑπέρ*: nor, on the other hand, can *ἀντί* express the proper sense of *ὑπέρ*, namely, 'on whose behalf,' 'for whose good,' the thing is done. The distinction is easily overlooked, because he who acts or suffers in another's stead commonly does so for his sake, and then *ὑπέρ* is the proper word. Com-

pare Plato, *Sympos.* 185, D. δίκαιος εἰ ἡ παῦσαι με τῆς λυγροῦς ἢ λέγειν ὑπὲρ ἐμοῦ ἕως ἂν ἐγὼ παύσωμαι. In the passages of Xenophon cited by Raphel on Rom. v. 8, to prove that ὑπὲρ and ἀντί are equivalent, and regarded as indisputable by Magee (*Atonement*, I. 245), the distinction drawn above is clearly maintained; though in each of the passages there is substitution implied in the context, ὑπὲρ does not directly express this substitution itself, but the circumstance that it is 'on behalf of,' and 'for the good of' some one. So in St John xi. 49, 50, Christ is contemplated as dying not *instead of the whole nation*, as though they must have *died* if He had not, but *for their good*, to prevent their political ruin; see v. 48. Just as little in 1 Pet. ii. 21, does ὑπὲρ ἡμῶν itself mean 'in our stead,' but as usual 'in our behalf:' the substitution is expressed not in the preposition, but in v. 24.

Archbishop Magee, however, is careful not to rest his argument upon the supposed force of ὑπὲρ: "The actual application of the term in the several passages in which Christ is said to have died for us, to have suffered for us, &c., is to be decided by the general language of Scripture upon that subject. And if it appears from its uniform tenor that Christ submitted himself to suffering and death, that thereby *we* might be saved from undergoing the punishment of our transgressions, will it not follow that Christ's suffering stood in the place of ours, even though it might not be of the *same nature*, in

any respect, with that which we were to have undergone?" I. 247.

The importance of the subject, and the special interest raised by recent controversies, will justify another quotation, exemplifying the wise caution and moderation with which this great doctrine was defended by Magee. "It is in vain that Dr Priestley endeavours to shelter this assertion (that the *principle* of the Atonement is not asserted in Scripture) under an extreme and exaggerated statement of what the principle of atonement is; namely, 'that sin is of so heinous a nature, that God *cannot* pardon it without an *adequate* satisfaction being made to His justice.' It is an artifice not confined to Dr Priestley, to propound the doctrine in these rigorous and overcharged terms, and at the same time to combat it in its more moderate and qualified acceptation; thus insensibly transferring to the latter, the sentiments of repugnance excited by the former." I. p. 464. The italics are the Archbishop's.

<sup>48</sup> 2 Cor. v. 15. The translation of ἀπέθανον by "were dead" is of course inadmissible.

<sup>49</sup> Rom. vi. 3.

<sup>50</sup> Col. iii. 5.

<sup>51</sup> Joh. xi. 25.

<sup>52</sup> Phil. iii. 21.

<sup>53</sup> Joh. xvii. 5, 24.

<sup>54</sup> Rom. v. 10.

<sup>55</sup> Ps. cxxxix. 1—3, 6.

<sup>66</sup> Acts xvi. 7, τὸ πνεῦμα Ἰησοῦ. Lachm. Tisch.

<sup>67</sup> Athan. c. *Arian*. Or. i. c. 46 (Thilo, p. 242), abridged in translation. See also c. 48 and 49.

<sup>68</sup> Iren. III. c. 17, I. (Stieren.)

<sup>69</sup> Iren. *Fragm.* xxi.

<sup>70</sup> I Cor. iii. 16, 17; 'vi. 19. "The offenders against Christian chastity were *exceedingly numerous* at this period. Only a part of them who remained unrepentant after rebuke and warning are called πολλούς, 2 Cor. xii. 21." *Howson*. The argument drawn from I Cor. iii. 17, is not weakened by the more correct rendering, "and such are ye," namely "holy."

<sup>71</sup> Joh. xii. 24.

<sup>72</sup> *E. P.* Book v. 56, 8.

<sup>73</sup> Luke xx. 36.

<sup>74</sup> Rom. viii. 2.

<sup>75</sup> Rom. viii. 10.

<sup>76</sup> August. *de Spir. et Lit.* c. xxxii.

<sup>77</sup> Pusey on Hos. xi. 4.

<sup>78</sup> August. *Enchir.* cviii. "Nec amor sine spe est, nec sine amore spes, nec utrumque sine fide." Id. *Serm.* xc. "Potestis habere fidem sine dilectione.....Non potestis habere charitatem sine fide."

<sup>79</sup> The Fund for providing Additional Curates for Christ Church, Barnwell.

<sup>80</sup> Gregor. Nyss. *Orat. Catech.* (sub finem).

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